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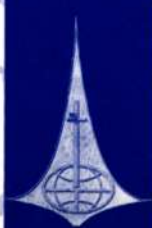
# Anglican-Lutheran Agreements

Regional and International  
Agreements 1972–2002

The Anglican  
Consultative Council



The Lutheran World Federation  
– A Communion of Churches





# Anglican-Lutheran Agreements

Regional and International Agreements 1972-2002

Documentation No. 49  
December 2004

Edited by  
Sven Oppegaard  
Gregory Cameron

*on behalf of*

*The Lutheran World Federation*

*The Anglican Consultative Council*

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# Editors' Preface

The present publication contains reports and agreements achieved by Anglican-Lutheran dialogues at regional and international levels. These documents have all been published separately before, and the international agreements have also been collected in *Growth in Agreement*, volumes I and II, published by the WCC, Geneva, in 1984 and 2000. It is the first time, however, that this sequence of ecumenical texts, including main documents from regional developments, is collected for comprehensive reference and study.

Most of the documents included are bilateral, resulting from the work of Anglican-Lutheran commissions. Two documents, however, are trilateral, namely the *Meissen Common Statement* (1988) and the *Reuilly Common Statement* (1999), to which Reformed churches in Germany and France, respectively, are also party.

More regional documents could have been included, such as stage agreements reached in the Lutheran-Episcopal dialogue in the USA. However, references are given in several of the texts to such documents.

The texts have been collected from different kinds of sources. For recent documents, digital versions have been available. Older documents have been scanned.

We have chosen not to standardize the varying titles of the texts. They have been left as close as possible to their original form.

Several of the publications of these reports and agreements contain background papers and documentation. For reasons of space it has not been possible to include such additional material in this book.

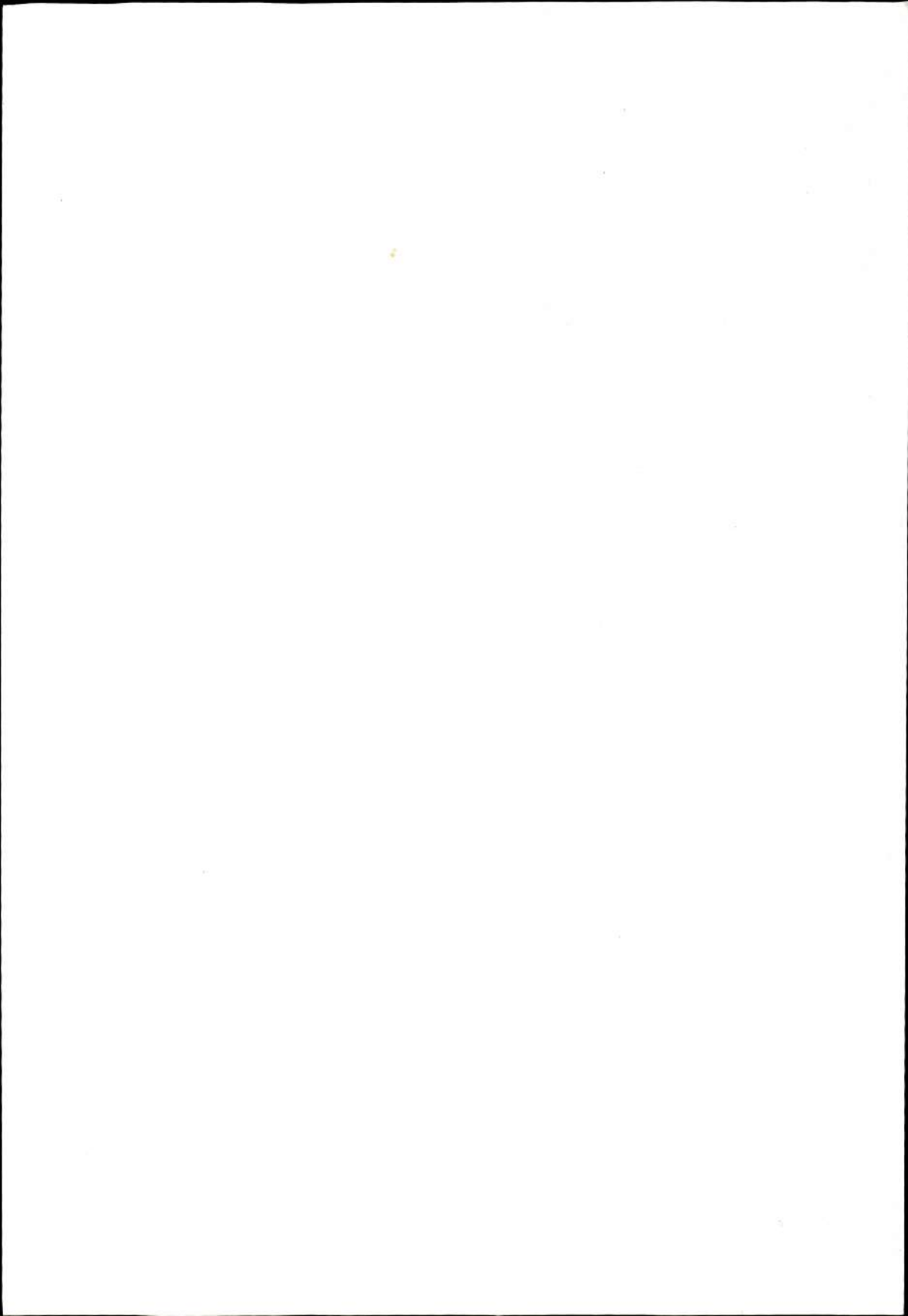
Where lists of commission members are given, these have been maintained. Bibliographies attached to the texts are also included. We have refrained, however, from establishing a comprehensive bibliography.

The language of the documents has been maintained as in the original texts. In some cases the style of punctuation, etc. has been standardized.

We are appreciative of the excellent cooperation with the LWF Office for Communication Services and its director, Ms Karin Achtelstetter (editor of the LWF Documentation series), and the competent assistance of Ms Sybille Graumann, Ms Sheila Mesa and Mr Stéphane Gallay in preparing the texts for printing.

The Rev. Sven Oppegaard  
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# Foreword

From the time of the Reformation, there have been close relations between the churches of Great Britain which adopted an Anglican polity, and the Lutheran churches of continental Europe. It is not surprising, therefore, that with the development of the ecumenical movement in the twentieth century, the two global communions of Anglican and Lutheran churches have entered into fruitful relationships in different regions of the world and at worldwide level. In no other bilateral relationship have so many agreements of church communion been reached, and these agreements have in some cases been extended to include churches of the Reformed tradition.

Despite the fact that these developments have become quite well known, the texts of many of the agreements have not been easily available. It is with great satisfaction, therefore, that the Anglican Communion and the Lutheran World Federation together present this collection of all the major Anglican-Lutheran agreements of the last thirty years. Having these documents in one volume also makes it easier to see the processes which led to their creation and to make cross-references.

The publication of this collection fulfils a recommendation by the Anglican-Lutheran International Working Group (2001). We thank the Church of Sweden which has provided financial assistance. We also express our thanks to Bishop David Tustin and Professor Michael Root for their 'Brief Orientation' regarding Anglican-Lutheran relations and ecumenical developments. This concise presentation provides a very helpful picture of the way the agreements have emerged and of their ecumenical character and significance.

We hope that this volume will be a useful tool for disseminating information about those Anglican-Lutheran agreements that have already been achieved and offer encouragement to the creation of closer relations in those regions where such links have not yet substantially developed.

The new Anglican-Lutheran International Commission, beginning its work in 2005, will have the welcome challenge of trying to find ways in which all the advances recorded in this volume may be further enhanced and bring our two Communion into a rich synergy on the path to full communion and visible unity.

The Rev. Canon John L. Peterson  
Secretary General  
*The Anglican Communion*

The Rev. Dr Ishmael Noko  
General Secretary  
*The Lutheran World Federation*



# Anglican-Lutheran Agreements

A Brief Orientation by Bishop David Tustin (UK)  
and Professor Michael Root (USA)

As the documents in this volume demonstrate, Anglican-Lutheran relations have been one of the success stories of ecumenism over the last quarter century. In North America and Europe, Anglican and Lutheran churches formerly divided by church culture and by differing practices of ordained ministry have come together in relations of full communion. In most cases this has been achieved across the divide between churches claiming historic episcopal succession and churches which have lacked or even rejected such a possibility. This introductory essay maps the course of Anglican-Lutheran relations to assist the reader in identifying distinctive features of the various documents contained in this volume, and in appreciating how they relate to one another.

## I. Early Contacts

Something like an ecumenical dialogue between Lutherans and Anglicans occurred for the first time in Wittenberg, Germany in 1535-6, against the background of a possible political alliance between England and the Lutheran states of the Holy Roman Empire. It produced an agreed comprehensive statement, the so-called Wittenberg Articles. Political winds shifted, however, and the discussions led nowhere. Because Lutheran and Anglican churches in their European homelands were closely tied to state interests, relations between them flourished only when political factors favored them. For the most part, the two traditions lived in isolation from one another. As each developed into worldwide communions in the course of the 17<sup>th</sup>, 18<sup>th</sup> and 19<sup>th</sup> centuries, they came into increased contact with each other in colonial and mission fields. Swedish congregations left behind in North America by Sweden's brief colonial adventure cooperated extensively with Anglican congregations. The link between the English crown and the princely house of Hanover in Germany was instrumental in organizing the engagement of many German Lutherans in the English missions in India. The Anglican-German bishopric in Jerusalem, which existed from 1841 until 1883, was a unique, if isolated, ecumenical experiment of the 19<sup>th</sup> century.

Anglicans and Lutherans entered the modern ecumenical movement somewhat like cousins who shared much family background, but had little contact over much of their lives. They are the two major examples of what Charles Porterfield Krauth, the noted 19<sup>th</sup> century American Lutheran theologian, referred to as the "Conservative Reformation." Each sought to maintain as much as possible of the patristic and medieval tradition of the church while removing what were seen to be developments contrary to the gospel. A revised, but still

clearly recognizable Mass was preserved; the Creeds remained normative; in England and the Nordic Lutheran churches, the episcopal ordering of the church was preserved.

## **II. A First Wave of Dialogues: 1909-1965**

The dialogue documents represented in this volume did not fall from the sky. They were shaped both by an earlier series of dialogues stretching from 1909 through to the mid-1960s and by other ecumenical dialogues on which they draw.

In the decades just prior to the First World War, a number of factors—the theological convictions of various individuals, developments and conflicts internal to the churches, a more positive ecumenical climate as a result of stirrings in the mission fields—led to a meeting between representatives of the Anglican Communion (all the delegates were British except one American) and of the Church of Sweden. This meeting at Uppsala in 1909 was the first modern ecumenical bilateral dialogue. The report published by the Anglican participants recommended that the churches engage in mutual eucharistic hospitality, permit clergy from the other church to preach in its own pulpits, and invite bishops from the other church to participate in its own episcopal consecrations. For the Anglican participants, crucial to these recommendations was their assertion that Sweden shared with Anglicans (and the wider Catholic church) a common understanding of episcopacy and the reality of this episcopacy in succession. The recommendations of the Anglican team were approved by the Lambeth Conference in 1920 (whose actions, however, have no canonical force). The Swedish bishops responded positively, but emphasized that for the Swedish church episcopacy in succession, while seen as a gift of the God of history and far more than merely an honored tradition, nevertheless was not a condition for church fellowship. Although official action by the Church of England came only much later, mutual participation in the consecration of bishops occurred occasionally until an interruption between 1959 and 1976, occasioned by the ordination of women in the Church of Sweden.

In the 1930s, the English church pursued conversations with the Finnish church (1933-34) and later the Estonian and Latvian churches (1936 and 1938). The Finnish dialogue made recommendations in both cases similar to (but in certain symbolic senses more restrictive than) those actions taken in relation to Sweden. These recommendations were accepted in the case of Finland in 1935 by the Church of England. Finland responded with a letter from the Finnish primate, the Archbishop of Turku, very similar to the letter of 1922 from the Swedish bishops. In the case of the Baltic churches, World War II and the Soviet occupation blocked relations with the outside world. The first participation by an Anglican bishop in a Baltic consecration took place in 1989. The positive recommendations from the late 1930s dialogues did, however, help form a basis for cooperation between the Church of England and exile congregations from Estonia and Latvia in England.

Following World War II, conversations were held between an Anglican commission and representatives of the Lutheran national churches of Denmark, Iceland and Norway. Here, while the Lutheran churches had an episcopal order, the direct personal succession had been interrupted at the time of the Reformation, but maintained since then. As with the other Scandinavian dialogues, agreement was quickly reached on all subjects but episcopacy. Most of the Lutherans were unwilling to speak of a recovery of succession. These conversations thus led to a less extensive fellowship.

Such an extensive series of Anglican-Lutheran discussions occurred nowhere else in the world at this stage. In the United States, a one-day dialogue between the Episcopal Church and the Swedish-background Augustana Lutheran Church in 1935 was without result. In various places, Anglican-Lutheran dialogue occurred in a more complex, less simply bilateral context. In East Africa, unity talks also involving Moravians and Methodists took place in the 1950s and 1960s. In India, Lutherans were in dialogue during the same period with the Church of South India, which included Anglicans. These union discussions did not, however, succeed in bringing Anglicans and Lutherans closer together.

Following World War II, most of the Lutheran regional churches in Germany became members both of a Lutheran body, the United Evangelical-Lutheran Church of Germany (VELKD), and of the Evangelical Church in Germany (EKD), which included all of the historic regional churches: Lutheran, United, and Reformed. Official Anglican ecumenical discussions have been with the trans-confessional EKD, rather than with the Lutheran VELKD. A series of theological conferences between the Church of England and the EKD began in 1964. These were conferences of theologians discussing various topics of mutual theological interest, rather than ecumenical dialogues of official church representatives seeking closer communion between their churches.

All of the dialogues mentioned above formed the background and impetus for the more intensive Anglican-Lutheran dialogues that began about 1970. In particular, it was the breakdown of union discussions in East Africa that led to the first Anglican-Lutheran dialogue at the world level.

### III. Other Dialogues of the 1970s and 1980s

The dialogue documents in this volume are one strand of the fabric of ecumenical dialogues that have been an important aspect of the total ecumenical movement. This wider array of dialogues is significant in two ways: they provided a source of ideas and new insights, and they raised questions for Anglican-Lutheran dialogue—both substantive questions and questions of consistency.

The groundbreaking 1982 text from the Faith and Order Commission of the World Council of Churches, *Baptism, Eucharist and Ministry* (BEM), especially its discussion of episcopacy and threefold ministry, helped set the context for new

answers to questions related to episcopal succession, the one issue that had blocked greater Anglican-Lutheran communion in the first two-thirds of the 20<sup>th</sup> century. *The Niagara Report* (1987) is an extension of the logic of BEM, and the texts in this volume which have led to full communion between Anglican and Lutheran churches can all be seen as regional applications of the argument of BEM and *Niagara*.

Parallel to the Anglican-Lutheran dialogues, each communion has carried on dialogues at the world and national levels with other traditions. The most important of these have been with Roman Catholics and Reformed. These dialogues most immediately raise a question of consistency: Are either Lutherans or Anglicans maintaining a consistent theological perspective in their dialogues with other churches? Are Lutherans consistent in their communion with both episcopal Anglican churches and non-episcopal Reformed churches? Have Anglicans compromised what they have said about ministry to Roman Catholics in their agreements with Lutherans?

These other dialogues also raise substantive questions, e.g., about the nature of communion. The international Anglican-Reformed dialogue *God's Reign and Our Unity* (1984) rejected a picture of unity that permitted the "separate though reconciled existence" of distinct churches at the local, national, and global levels (§110). The Anglican-Lutheran *Cold Ash Report* seems to defend just such a picture (§ 25). The proposal embodied in the international Roman Catholic-Lutheran text *Facing Unity* sees a much more local, bottom-up approach to addressing questions of episcopacy and ministry than is present in any of the Anglican-Lutheran proposals. These ecclesiological issues are also part of a largely implicit debate among the Lutheran-Anglican proposals themselves.

#### IV. A Second Wave of Dialogues: 1969-1983

The late 1960s saw an expansion of bilateral dialogues in the wake of the Second Vatican Council. Such bilateral dialogues were Rome's preferred ecumenical instrument. These dialogues were both made possible by, and gave added ecumenical weight to, the global institutions of what have come to be called the Christian world communions, the global expressions of the various traditions. An international Anglican-Lutheran dialogue met from 1970 to 1972, producing the so-called *Pullach Report*, the earliest text included in this volume. The report noted extensive theological agreement but did not claim to overcome differences on episcopacy. A general feature of this stage of the discussion was the discovery of wide agreement, but agreement on episcopacy only at a level of generality not capable of overcoming the real differences.

In the wake of this dialogue, a small Anglican-Lutheran Working Group appointed by the Lutheran World Federation (LWF) and the Anglican Consultative Council (ACC) met in 1975 and recommended regional discussions in Africa, North America and Europe. This initiative was promptly taken up in Europe and North America, though not until the 1990s in Africa. An Anglican-Lutheran European Regional Commission was

created, meeting between 1980 and 1982. It produced the so-called Helsinki Report, which saw no "serious obstacles on the way to the establishment of full communion," but which did not address concretely how to overcome differences on episcopacy.

In North America, an Anglican-Lutheran dialogue had already occurred between the Lutheran churches and the Episcopal Church, producing a report in 1973, recommending new levels of fellowship. This recommendation was not so much rejected by the churches as not taken up. The churches instead appointed a new dialogue team, which met from 1976-80, and recommended that the two churches enter into a new relation to be called "Interim Eucharistic Sharing". The churches were officially to invite each other's members to receive the Eucharist and invite clergy from the other church to participate in its own eucharistic celebrations as assisting ministers, standing at the altar with the presiding minister. It recommended also that the churches appoint a third dialogue team to seek to overcome whatever obstacles stood in the way of full communion, e.g., the continuing difference over episcopacy. These recommendations were adopted by the churches (with the exception of the Lutheran Church-Missouri Synod) in 1982.

In Canada, a similar dialogue report with similar recommendations appeared in 1986 and was adopted in 1989 by the largest Lutheran church and the Anglican Church in Canada. These regional dialogues were reviewed by an Anglican-Lutheran Joint Working Group, appointed again by the ACC and the LWF, meeting at Cold Ash, England, in late 1983, whose report is included here. Most importantly, it sketched an understanding of full communion as the ecumenical goal for Anglican-Lutheran relations. While the churches in communion would remain distinct bodies, they would establish a common witness, life and ministry. This description of full communion shaped some of the agreements reached in the 1990s.

In addition, the Joint Working Group called for the appointment of a permanent Continuation Committee to oversee and further Lutheran-Anglican relations.

### **V. Breakthrough: *Niagara* and its Children: 1987-2001**

The Anglican-Lutheran International Continuation Committee (whose name was later changed to the Anglican-Lutheran International Commission), called for by the Cold Ash meeting, sponsored a consultation focussing on the nature of episcopacy. This consultation met in 1987 at Niagara Falls, Canada, and as a result the *Niagara Report* was produced. Unlike earlier dialogue documents, this report set out a concrete proposal for bridging the gap in ministries of oversight and sought theologically to justify its proposal. Thus, it put the question squarely to the churches: Were they willing to take this path toward fuller communion?

Positive answers came from Northern Europe and North America. The third round of dialogue in the United States had been meeting since 1983 and had produced a comprehensive theological statement, *Implications of the Gospel*, in 1988. Its argument

and proposal in relation to ministry and episcopacy, "*Toward Full Communion*" and "*Concordat of Agreement*" of 1991, was the first of the Anglican-Lutheran proposals for full or canonically complete ecumenical relations in the immediate wake of *Niagara*. It proved highly controversial among Lutherans. Although small revisions were made to meet Lutheran concerns and despite overwhelming acceptance by the Episcopal Church at its General Convention, the proposal failed by less than one percent to receive the necessary two-thirds majority at the Assembly of the Evangelical Lutheran Church in America (ELCA) in 1997. A revised proposal, entitled *Called to Common Mission (CCM)*, was developed, however, and adopted, with some amendment, by the ELCA in 1999 and by the Episcopal Church in 2000. Included in this volume is *CCM* as it was adopted by the churches. The American path was tortuous, but in the end successful.

The Northern European path was more direct. The discussions of the first 55 years of the 20<sup>th</sup> century had produced a variegated collection of relationships between Anglicans and the different Nordic and Baltic Lutheran churches, some superseded because of changes in church policy on admission to communion that had occurred in the meantime. Theological conversations began in 1989 among the churches with the goal of a more unified set of relations. In 1992, they produced *The Porvoo Common Statement*, which called for a relationship among the Anglican churches of Great Britain and Ireland and the Lutheran churches of the Nordic and Baltic regions much like what is described in *Cold Ash* as "full communion," although that term was not used. By 1996, all four Anglican churches involved and all but two (Latvia and Denmark) of the eight Lutheran churches involved had adopted the *Porvoo Declaration*, which is paragraph 58 of the *Porvoo Common Statement*. Celebrations to inaugurate the new relationship were held in Trondheim for the Nordic region, in Tallinn for the Baltic region, and in London for the British and Irish region.

Discussions in Canada were able to profit from the achievements (and false steps) of the earlier dialogues. A dialogue report in 1995 extended the Interim Agreement on Eucharistic Sharing of 1989 and committed the churches to seek full communion by 2001. A draft proposal for full communion, *The Waterloo Declaration*, was circulated in 1997 and, after revision, was adopted by the Lutheran and Anglican churches in Canada, on schedule, in 2001. This proposal combines many features of both *Porvoo* and the American proposal in its various stages.

A more complicated relationship exists between the process that has flowed from *Niagara* and the Anglican-Lutheran discussions involving Lutherans in continental Europe. Because Lutherans in both France and Germany are closely tied to United and Reformed churches (in Germany) or Reformed churches (in France), the discussions have been between Anglicans and more generally Protestant representatives.

The Anglican-German theological conferences begun in 1964 moved toward a more official dialogue in the 1980s between the Church of England and the regional Protestant churches in both West and East Germany. A proposal for something like the Interim Eucharistic Sharing proposals adopted in the USA and Canada was produced in 1988, *The*

*Meissen Common Statement: On the Way to Visible Unity.* It was affirmed by all churches involved and inaugurated at services in Britain and Germany (by then reunited) in 1991.

*Meissen* sparked an interest among the French Lutheran and Reformed churches for a similar relationship with the British and Irish Anglican churches. Discussions began in 1994, leading in 1999 to *Called to Witness and Service: The Reuilly Common Statement*, in most respects similar to *Meissen*. All churches involved affirmed *Reuilly*, and the new relationship was inaugurated in 2001.

Unlike *Porvoo*, *Waterloo*, and *CCM*, *Meissen* and *Reuilly* did not provide for the full interchangeability of clergy. The new vision of apostolicity, succession and ministry put forward by *Niagara* and adopted in varying ways by the Northern European and North American agreements has so far not proved acceptable in the German and French conversations. Nevertheless, discussions continue, and a growing measure of shared mission and ministry is developing.

These varying national agreements did not mark the end of Anglican-Lutheran discussions. After addressing episcopacy in *Niagara*, the Anglican-Lutheran International Commission took up questions related to the diaconate in *The Diaconate as Ecumenical Opportunity: The Hanover Report* of 1996. Its ideas are being responded to only gradually. Following the Lutheran World Federation Assembly in 1997 and the Lambeth Conference in 1998, a new Anglican-Lutheran International Working Group was created. Its report, *Growth in Communion* of 2002, surveys the state of Anglican-Lutheran relations and particularly addresses questions of consistency among the dialogues and the theological complications created by the present network that brings some Lutheran churches into communion with some Anglican churches but not other Anglican churches, and vice versa.

Finally, the Australian text *Common Ground: Covenanting for Mutual Recognition and Reconciliation* (2001) represents an even earlier stage in the ecumenical process. Building on a series of agreed statements reaching back to 1972, it proposed that the churches recognize in each other "the continuity of apostolic faith and ministry" and covenant to work toward the goal of "full communion and reconciliation of ministries." An important aspect of the covenant is the emphasis on particular agreements at the level of diocese and district. While the goal is a nationwide communion, regions and localities are to take the initiative in developing their own specific agreements and forms of common life.

## VI. Similarities and Differences

The texts contained in this volume were published at different times and places. The individual documents are hard to obtain in many parts of the world, and some are out of print. The Anglican-Lutheran International Working Group wished them to be re-published in one volume to make them more widely available and to facilitate comparison between them. Even a cursory glance will reveal that these texts share

many similarities. This reflects the conscious intention to build on earlier foundations and “harvest the fruits” of work already achieved. It is all the more important, therefore, to pick out the subtle differences between these texts, and to discern the stage of development to which each document relates. The four main steps by which Anglicans and Lutherans could realize the goal of full communion were set out in Section V of *Niagara* and summarized in §6 of *Growth in Communion*. That goal itself was classically described in §25–27 of *Cold Ash*. Further attempts to re-describe the same goal can also be found in *Porvoo* §28 and *Waterloo* §7.

The documents in this book may look like horses out of the same stable, but they are not identical in nature or purpose. A number of distinguishing factors need to be appreciated:

- a) Some of these texts are the result of conversations conducted at *world-wide* level: *Pullach*, *Cold Ash*, *Niagara*, *Hanover* and *Growth in Communion*. Each of these addresses the global scene. The remainder were produced at *regional* level, and stem from particular continents—*Helsinki*, *Meissen*, *Porvoo* and *Reuilly* from Europe; *CCM* and *Waterloo* from North America, and *Common Ground* from Australia. They reflect the history and context of their own region. The consistency and coherence of the different regional agreements is evaluated in Section III of *Growth in Communion* (§99–135).
- b) A contextual feature unique to Europe lies in the fact that most Anglicans and Lutherans there do not share the same territory or mother tongue. They are mainly concentrated in different countries. Though both traditions have chaplaincies abroad, the majority of Anglican-Lutheran contacts in Europe have to be conducted across the sea, which greatly affects the cost and scale of co-operation. In most other regions of the world Anglican and Lutheran congregations are located nearer to one another, often worshipping in the same language. Nevertheless, there can be marked differences of size and geographical spread. Such factors inevitably bear upon how, and how far, co-operation can develop.
- c) As noted above, whereas most the documents in this book are purely Anglican-Lutheran, two of them—*Meissen* and *Reuilly*—are broadened by the inclusion of other dialogue partners. In both cases Reformed Churches were involved, and in the case of *Meissen* so too were United Churches containing Lutheran and Reformed elements. Much agreement was reached on the understanding of ministry and ordination, but these churches do not share a common view or practice of episcopacy and, as noted, a full interchangeability of ministries has not yet been achieved.
- d) Some of the texts, such as *Pullach*, *Niagara* and *Hanover*, are not proposals for communion between particular churches, but attempts to clarify concepts and

formulate theological agreement. Other, regional, texts did more than this. As well as putting forward some further areas of agreement, they also offered a concrete basis for church decisions capable of moving their churches forward on the way to full visible unity. Thus, *Meissen* and *Reuilly* provided the basis for an interim sharing agreement. *Porvoo*, *CCM* and *Waterloo* similarly provided a means of establishing church communion. In these instances, after synodical approval, a change of relationship between churches was brought about.

- e) Two of these documents fall into yet another category: *Cold Ash* and *Growth in Communion* contain surveys of progress and offer specific advice to the appropriate bodies of the LWF and the ACC about fostering closer relationships in future.
- f) Readers will themselves need to judge theological differences among the texts. Apart from the clear difference that the continental European dialogues have not reached the same agreement on episcopacy as the Northern European and North American dialogues, there are also subtle, but real differences on the question of overlapping jurisdictions.

## VII. Additional Comments

In approaching these texts the reader needs to be aware of the subtle differences mentioned above. It would be a mistake to view any of these documents as merely theoretical. Behind each text lies the ecumenical vision and personal engagement of those who shared in producing it. Most reflect a high degree of unanimity which was by no means quickly or easily reached. It is remarkable how far Anglican-Lutheran rapprochement has been driven by missionary and pastoral concerns, and how much energy continues to be put into the practical implementation of these agreements. It is beyond the scope of this introduction to consider the complex factors which made progress possible in one place but not another, or which made the time ripe for an historic breakthrough which had seemed impossible earlier. Each document must be understood not simply in its theological and broader ecumenical context, but in its social and cultural context too.

It should not be forgotten that, when each of these texts was published, it carried only the authority of the group which had produced it. An essential further ingredient was the *process of reception* by which the document was publicly studied and debated, in some cases revised, and eventually submitted for approval by the parent bodies which had appointed the delegates. This often entailed a considerable educational and synodical process lasting several years. For example, though *Porvoo* was completed in 1992, the Agreement based on it was not celebrated until 1996. *Waterloo* was drafted in 1997 and, with minor amendments, enacted in 2001. It is important, therefore, to distinguish between the original proposals and their eventual outcome, often bearing the same name.

Equally important is the subsequent momentum by which any agreement is developed. However illuminating the insights of the original document may be, these do not of themselves generate all the energy needed to live out a new relationship. A significant feature of the *Meissen Agreement* was to create a continuation body which could attend to implementation and encourage further growth. This Joint Commission provided a model which has been adapted in the follow-up to *Porvoo*, *CCM*, *Waterloo* and *Reuilly* (see *Growth in Communion*, §48, 77-79, and 93). The ongoing task of cross-fertilizing and co-ordinating all such efforts globally will be the responsibility of the Anglican-Lutheran International Commission, soon to be re-established.

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# Report of the Anglican-Lutheran International Conversations 1970-1972

Pullach, 1972

## I. Introduction

1. In spite of occasional contacts and a common awareness of great areas of affinity of doctrine, worship and church life, Anglican and Lutheran Churches have in the past lived largely in separation and in relative isolation from one another. One painful manifestation of their separate existence has been the absence of *communio in sacris* between Lutheran and Anglican Churches (apart from that enabled by regulations concerning different grades of intercommunion between the Church of England and various Scandinavian Lutheran churches).
2. A new situation has been created by more frequent encounters in recent times, both between churches and individual members of the two Communions: the recognition of new, converging tendencies in their biblical and theological thinking; the realization of their common task of mission and service in the modern world; more frequent but still responsible acts of intercommunion; and the encounter of Lutheran and Anglican Churches in union negotiations.
3. This situation demands not only better mutual knowledge and understanding and closer cooperation, it calls at the same time for a reconsideration of the official relationships between Anglican and Lutheran Churches leading to more appropriate expressions of our common faith, witness and service.
4. This new situation, and in particular the involvement of Lutheran and Anglican Churches in union negotiations, led to the proposal of official conversations between the Lutheran World Federation and the Anglican Communion.
5. In 1963 the LWF Commission on World Mission passed a resolution requesting the setting up of a study committee for the preparation of worldwide Anglican-Lutheran conversations. This proposal received the endorsement of the LWF Commission on Theology in the same year.

6. After further deliberations and following a decision of the Executive Committee of the LWF in 1967 contacts with the Archbishop of Canterbury were established which resulted in the appointment of an *ad hoc* Anglican-Lutheran Committee by the Archbishop of Canterbury and the General Secretary of the LWF. This Committee met in Berlin (November 1967) and elaborated a "Memorandum". This Memorandum proposed that the Lambeth Conference and the Executive Committee of the LWF should authorize "the appointment of a representative 'Anglican-Lutheran Commission'". This recommendation was accepted by the Lambeth Conference 1968. The Executive Committee of the LWF, meeting shortly after the Lambeth Conference, considered the Memorandum too and arrived at the same decision.
7. In the Memorandum of 1967 it was stated that the "Anglican-Lutheran Commission" should: "(a) conduct a worldwide Anglican-Lutheran dialog; (b) consider other contacts and areas for practical cooperation; (c) report regularly to their respective appropriate authorities". This was accepted by the Lambeth Conference and by the LWF Executive Committee in 1968.
8. The Lambeth Conference recommended (taking up a suggestion of the Memorandum) that the "conversations should begin by discussing the general mission of the church in the world and only afterwards proceed to questions of doctrine and order, though major issues should be faced as soon as possible". The Lambeth Conference asked also that these conversations "should be held on four occasions over a two-year period". The LWF Executive Committee concurred in this recommendation. Because of these limitations of time, the conversations had to be concentrated upon some fundamental doctrinal points, but always in the context of the general mission of the church in the world.
9. After four meetings (at Oxford, September 1970; Løgumkloster, Denmark, March-April 1971; Lantana, Florida, January 1972, and Munich, April 1972) our group completed its work insofar as it was possible in the time given to us. We submit our report including its recommendations to our respective authorities. We are aware of its limitations. We have not attempted to say everything that should or could be said in common.
10. We have attempted to articulate lines of thought which are already accepted in much of the past and present thinking of our Churches. This implies that we tried to be as representative as possible of the traditions and present developments in our Churches. We hope that the articulation of current tendencies may itself advance and extend our ecumenical unity.

11. We are aware that in every ecumenical conversation the delegates from both sides develop an increasingly friendly relationship; understanding develops, deep spiritual fellowship grows, and with it a strong desire to express the maximum agreement possible. Those they represent are not going through the same experiences, and there is always a danger that both sides, or at least one, will prove to be so far ahead of their constituency, that little good will come of the encounter.
12. This is particularly true in the matter of language. Phrases have come into currency and have worked their way into the life and thought of Lutheran and Anglican Churches. In some cases the words correspond to those used on the other side and mean much the same thing. Sometimes the words sound similar, but mean something different. Sometimes the words are very strange and foreign in the ears of another tradition in the life of the church.
13. In conversations like ours each side becomes familiar with the language of the other. Sometimes particular phrases become expressive of particular points of agreement or disagreement, and thus a special language makes articulate to the participants the spiritual or intellectual processes in which they have been engaged. Their constituencies have not become familiar with this language.
14. We therefore think that our report needs a positive effort of understanding on the part of both our Churches and we have tried to initiate this process by adding to the report personal statements written by the two chairmen of the delegations. We believe that all that we are saying and recommending in our report will only be relevant if our Churches make serious attempts to grow closer together at all levels of church life.
15. Our conversations were not held in an ecumenical vacuum. Our Churches are involved in conversations and negotiations with other churches. We trust that our work will contribute to the comprehensive movement toward greater unity which is apparent among all Christian churches.
16. Our report is now submitted to the authorities which have appointed us and we hope that those authorities will transmit our report to the individual Churches for their consideration and action. We ask all who receive this report to base their decisions not only on the human efforts which we have made but on their trust in the one, living Lord of the church, who wills our unity and who will judge us one day according to our obedience to his will and command.

## II. Theological Considerations

### A. Sources of Authority

#### a) Scripture

17. The Anglican and the Lutheran Churches hold that it is Jesus Christ, God and Man, born, crucified, risen and ascended for the salvation of mankind, in whom all Scriptures find their focus and fulfillment. They are at one in accepting the Holy Scriptures of the Old and New Testaments as the sufficient, inspired, and authoritative record and witness, prophetic and apostolic, to God's revelation in Jesus Christ.
18. Both Churches hold that through the proclamation of the gospel and the administration of the sacraments, based on the same Scriptures and empowered by the Holy Spirit, Christ is speaking to us and is active amongst us today, calling us to live and serve in his name.
19. Both Churches hold that nothing should be preached, taught or ordered in the church which contradicts the word of God as it is proclaimed in Holy Scripture.
20. Within both Churches different attitudes exist concerning the nature of inspiration and the ways and means of interpreting the Scriptures, and these attitudes run across the denominational boundaries.
21. Both Churches agree in stressing the need and responsibility for a continuing interpretation of the biblical texts in order to communicate the gospel of salvation to all men in different times and changing circumstances.
22. They teach that the whole church, and especially the ministry of the church, has received the responsibility for guarding all proclamation and interpretation from error by guiding, admonishing and judging and by formulating doctrinal statements, the biblical witness always being the final authority and court of appeal.

#### b) Creeds

23. The Anglican and the Lutheran Churches are at one in accepting officially the Apostles' and Nicene Creeds. These Creeds are used regularly in their worship and in their teaching. They recognize the Athanasian Creed as giving a true exposition of the trinitarian faith.

24. They believe that these Creeds are authoritative summaries and safeguards of the Christian faith. Their authority is established in the first place by their faithful witness and interpretation of the biblical message and in the second place by their acceptance and use in the Early Church. They, therefore, hold a unique place among all confessional documents.
25. The acceptance of these Creeds implies agreement between both Communion on the fundamental trinitarian and christological dogmas.

**c) Confessional formularies**

26. The Lutheran and the Anglican Churches developed and accepted a number of confessional documents at the time of the Reformation. There are a great number of direct historical and theological connections and similarities between these documents.
27. They did not regard these confessions as "foundation documents" of a new church, but rather as means of safeguarding and witnessing to the faith of the church at all times.
28. They regarded these confessions as expositions of their final authority, namely Holy Scripture. The confessions were aimed at a renewal and reformation of the church making it as inclusive as possible, but guarding against certain errors and misguided developments in late medieval Roman Catholicism on the one hand, and against "enthusiastic" and extreme reforming movements on the other.
29. On the Lutheran side the confessions of the Reformation still occupy officially a prominent place in theological thinking and training, in catechetical teaching, in the constitutions of the individual Lutheran churches and at the ordination of pastors. They serve as a link between the churches of the Lutheran family.
30. On the Anglican side the 39 Articles are universally recognized as expressing a significant phase in a formative period of Anglican thought and life. The significance attached to them today in Anglican circles varies between Anglican churches and between groups within Anglican churches. On the other hand the Book of Common Prayer has for a long time served as a confessional document in a liturgical setting. Though liturgical revisions vary among Anglican churches, the influence of the Prayer Book tradition is still evident.
31. Since confessional formularies are not a mark of the church their significance lies in their expression of the living confession to the living Lord. Different

approaches to the authority of these formularies are possible between Communion so long as they share a living confession which is a faithful response to the living word of God as proclaimed in Holy Scripture.

**d) Tradition**

32. The Anglican and the Lutheran Churches are at one in regarding tradition as a normal element in the life of the church.
33. By the word "tradition" is meant the way in which the apostolic witness (i.e. "tradition") has been transmitted from one generation to the next, from one culture to the other. By the word "traditions" are meant the ways in which the churches have developed their thinking, worship, common life and attitudes to the world.
34. Both Churches agree that all traditions are secondary to tradition and that they, therefore, have to be tested by that tradition. If they are in accordance with and expressions of this ultimate standard they are to be regarded as important means of continuity. In order to serve this purpose they should never become petrified, but remain open for change and renewal.
35. The attitude toward the tradition, especially over against the tradition of the Early Church has found within both Churches different expressions at different times and in different schools of thought.
36. Anglicans do not make frequent use of the word "tradition" except in a phrase like "churches of the Anglican tradition", which is virtually a synonym for the "Anglican Communion". But during the Reformation period (which for Anglicans extended from 1534 to 1662) they called on the teaching of the Early Fathers in their apologies against both Roman Catholics and Puritans.
37. A positive appreciation of the patristic tradition, already apparent in the sixteenth century, became more marked in the seventeenth, and made its influence felt in Anglican spirituality, ecclesiology, and liturgy—the Scottish liturgy of 1637 is an example of this. The Oxford Movement of the nineteenth century saw a further phase in the appropriation of both patristic and medieval traditions, and a new sense of the unbroken continuity of the church's history.
38. At all times, however, there has been a sharply critical attitude to tradition if this implied an additional source for historical data supplementing the history given in the gospels, or a source for a "secret" doctrine additional to that given in the scriptural witness.

39. In modern times there has appeared a desire to sit lightly to "the traditions of men" if they were felt to obscure "the good news for the new age".
40. Lutheran theology in the sixteenth century considered ancient church tradition as a kind of contemporary source of Christian truth and as a proof for its own continuity. At the same time the Reformation demand for a scripturally-based critical study of the Fathers was the starting point for a nascent patrology.
41. Within Lutheran Church and theology in later centuries early Christianity was not primarily of dogmatic relevance but was studied rather as an important ethical authority witnessing to the practice of the Christian life.
42. Lutheran theology always tried to evaluate the patristic tradition in the light of the biblical witness as it was interpreted in different periods and schools of thought.
43. In modern times the tradition of the Lutheran churches has become subject to a highly critical examination calling for continuous reformation and renewal.
44. Modern scholarship (exegesis, patristics) has in many ways served as a means of convergence between different denominations. This also applies to and has consequences for our evaluation of early tradition. But even if there remain a number of different emphases in this field, they are certainly not of fundamental importance but rather expressions of different histories, ways of thinking and life, which should be a source of mutual enrichment and correction.

**e) Theology**

45. Within the Anglican and the Lutheran Churches the position, function and character of theology have developed in a number of different ways.
46. Both Communion stress the importance of theological reasoning and both look back to a rich tradition of theological work.
47. The different emphases in Anglican and Lutheran theological studies arise from different historical situations, from different backgrounds in philosophy and general thinking, and from different forms of theological training, church order and church life. The lack of closer contacts between the two Communion in the past may also have contributed to these different developments.
48. The stronger lines of communication within the field of theology, which have developed during the last decades, have led to increasing contacts and mutual

sharing between theologians all over the world. The result is a convergence of theological thinking which is marked by mutual enrichment as well as by a widespread development of similar new theological schools very often crossing all denominational barriers.

49. Both Communion, therefore, are much more closely connected in the field of theology today than ever before. Part of this closer relation grows out of the fact that they face the same problems and tensions within their theological thinking.
50. Thus, remaining marked differences in the function and emphasis of theology should be welcomed as an expression and sign of a legitimate variety within the one people of God.

### **B. The Church**

51. The Anglican and the Lutheran Churches adhere to the traditional Nicene characterization of the church as *one, holy, catholic, and apostolic*, and they believe that they are expressions of this church. This position was reaffirmed by each Church at the Reformation and has been continuously maintained as a specific definition of what the church is called to be in the world.
52. Because of different historical circumstances after the Reformation, theologians within the two Churches have formulated their teachings about the church differently. Nevertheless, there have been distinctive ecclesiological attitudes in each Church that were present also in the other Church and there have always been areas of agreement or approximation in their ecclesiological thinking.
53. Both traditions agree that the *unity* of the church, God's gift and our task, must be manifested in a visible way. This unity can be expressed in different forms depending upon the particular situation. Accordingly there can be various stages in the mutual recognition of churches, in the practice of intercommunion and in the reciprocal acceptance of ministries. The goal should be full "altar and pulpit fellowship" (full communion), including its acceptance by the individual members of the Churches, and structures that will encourage such fellowship and its acceptance.
54. The two traditions confess with one accord the *holiness* of the church as a gift of God's grace separating the church to himself as a beloved and forgiven people, which by the power of his Spirit is inspired and called to a life and mission which reflects among men God's own holiness. Within each tradition and between the traditions there have been and are differences of emphasis and interpretation concerning the practical expression of this holiness in the

church's life and mission. Such differences are not mutually exclusive and need not prove divisive in the life of the church.

55. In maintaining the *catholicity* of the church, Anglicans and Lutherans confess together, that the fullness of the truth of the gospel is committed to the church. Further, they recognize together the universal outreach and inclusiveness of the church, extending to every nation, race and social group. Finally, they seek to comprehend the wholeness of human life in all its aspects under the dominion of Christ. Both Churches, however, are aware of the danger of particularistic claims within their denominations. "Catholic fullness" and "the pure doctrine of the gospel" may be misinterpreted to represent the exclusive privilege of particular groups or parties. Fullness, universality and wholeness belong only to the one body of Christ.
56. In the concept of *apostolicity* there is common ground insofar as all teaching, life and ministry of the church have to be in continuity with the fundamental apostolic witness and commission to go out into the world. It is the role which the succession of bishops plays within this wider concept of apostolicity which is one of the main controversial points between the two traditions. Consequently, section D in this report will consider the apostolic nature of the church and its ministry.
57. Today, there is a growing agreement about the way we speak of the church. This is based on a renewed interest in biblical theology and ecclesiology and this has coincided with a new awareness on the part of the church of its situation and task in the contemporary world. Particular emphasis has fallen on a dynamic concept of the church as the people of God. This implies that all thinking about the church must start from and find its criteria in the enabling presence and action of the triune God.
58. As the people of God growing out of the Old Covenant, the church lives in the New Covenant and is sent by Christ to serve mankind. As the Body of Christ, the church lives in an intimate relationship with him, the head of the Body. Despite its frailty and failures, it is sustained by the faithfulness of its Lord. At the same time, the church is constantly built up, renewed and strengthened by Christ's actual presence and action, through Word and Sacrament, in the Holy Spirit.
59. The church, therefore, is the recipient of grace, a community and royal priesthood of the people of God responding to this gift in corporate praise and thanksgiving to God, and responding simultaneously as an instrument for proclaiming and manifesting God's sovereign rule and saving grace. Because the church is sent into the world to continue Christ's service and to witness to his presence among all mankind in liberating men from fear and false idols, in meeting human need, and in fighting against injustice and discrimination, the

nature and mission of the church belong inseparably together. Mission and service presuppose an authentic fellowship of the reconciled. A fellowship without mission is disobedient to the commandment of its Lord.

60. The fellowship of the church calls for a deep mutual sharing of the spiritual and material gifts of God. Being a fellowship of those who are at once sinful in themselves but made righteous in Christ, the church is, nevertheless, a first fruit of the kingdom and, therefore, it prophetically witnesses to the final joy of mankind which is to lose itself in wonder, love and praise of the Creator, Redeemer and Sanctifier. So the church is a pilgrim people, exposed to God's judgment and nourished on its way by his grace which exceeds both our achievements and our desires or deserts.

### ***C. The Word and the Sacraments***

#### **a) Relation of Word and Sacrament**

61. Both our Communions affirm in virtually the same words (Conf. Aug. VII; Art. XIX) that the right proclamation of the Word and the proper administration of the sacraments are essential and constitutive to the ongoing life of the church. Where these things happen, there we see the church.
62. To be obedient to the will of Christ the church must honor both Word and Sacrament and must avoid emphasizing one to the neglect of the other.
63. While there is some difference in the mode of Christ's action in Word and Sacrament, both Word and Sacrament are occasions of his coming in anamnesis of his first advent and in anticipation of his parousia. The Word imparts significance to the sacrament and the sacrament gives visible embodiment to the Word.

#### **b) Baptism**

64. Baptism, administered with water and the threefold Name, is the effective means by which God brings a person into the covenant of salvation wrought by Christ and translates him from darkness and bondage into the light and freedom of the Kingdom of God. The baptized are grafted into the church, adopted as children of God, brought into a relation with him which means justification, the forgiveness of sins and exposure and the sanctifying power of the Holy Spirit in the believing, witnessing and serving community.
65. Faith is necessary for the right receiving of the sacrament. Infant baptism, though not certainly attested in the New Testament, is conformable to its doctrine and in

particular to the emphasis on the divine initiative in man's redemption. The faith of the parents, sponsors and the whole community, is a pledge that the baptized infant will be brought to respond in faith to what God did for him in baptism.

66. The practice of infant baptism necessitates the provision of opportunity for personal profession of faith before the congregation. In both our traditions this has been associated with confirmation in which the bishop (in Anglicanism) lays hands upon the candidate or the parish pastor (in Lutheranism) lays hands upon the candidate or otherwise blesses him. We note the debate within each communion about precise aspects of the theology and practice of confirmation, including its relation to admission to communion. Since the points so debated cut across the denominational lines, they ought not to be barriers to communion between us.

### **c) The Lord's Supper**

67. In the Lord's Supper the church obediently performs the acts commanded by Christ in the New Testament, who took bread and wine, gave thanks, broke the bread and distributed the bread and wine. The church receives in this way the body and blood of Christ, crucified and risen, and in him the forgiveness of sins and all other benefits of his passion.
68. Both Communion affirm the real presence of Christ in this sacrament, but neither seeks to define precisely how this happens. In the eucharistic action (including consecrations) and reception, the bread and wine, while remaining bread and wine, become the means whereby Christ is truly present and gives himself to the communicants.
69. Both traditions affirm that Christ's sacrifice was offered once and for all for the sin of the whole world. Yet without denying this fundamental truth both would recognize that the Eucharist in some sense involves sacrifice. In it we offer our praise and thanksgiving, ourselves and all that we are, and make before God the memorial of Christ's sacrifice. Christ's redemptive act becomes present for our participation. Many Anglicans and some Lutherans believe that in the Eucharist the church's offering of itself is caught up into his one offering. Other Anglicans and many Lutherans do not employ the concept of sacrifice in this way.

### **d) Of the number of the sacraments**

70. Both our traditions recognize the uniqueness of the two gospel sacraments. Of these alone is there in the New Testament a recorded command of Christ to

perform specific actions with material things, and to these alone is attached a specific promise of his own action and gift annexed thereto.

71. In both Communion there are those who would extend the term Sacrament to other rites (e.g., absolution and ordination among Lutherans, and the other five of the traditional "sacraments" by Anglicans). This is largely a matter of nomenclature. Under the stricter definition there can only be two sacraments; under a wider definition there can be others, but when the wider definition is used the preeminence of Baptism and the Lord's Supper is still maintained.
72. Within both Communion some provision is made for the other "five commonly called sacraments" according to need and local variation. Where unction is practised it is not understood as extreme unction but as a means of healing.

### ***D. Apostolic Ministry***

#### **a) Apostolicity and apostolic succession**

73. The apostolicity of the church is God's gift in Christ to the church through the apostles' preaching, their celebration of the gospel sacraments, and their fellowship and oversight. It is also God's sending of the church into all the world to make disciples of all nations in and through the apostolic gospel. Thus apostolicity pertains first to the gospel and then to the ministry of Word and sacraments, all given by the risen Lord to the apostles and through them to the church. Apostolicity requires obedience to the original and fundamental apostolic witness by reinterpretation to meet the needs of each new situation.
74. The succession of apostolicity through time is guarded and given contemporary expression in and through a wide variety of means, activities and institutions: the canon of Scriptures, creeds, confessional writings, liturgies, the activities of preaching, teaching, celebrating the sacraments and ordaining and using a ministry of Word and Sacrament, the exercising of pastoral care and oversight, the common life of the church, and the engagement in mission to and for the world.

#### **b) The ministry**

75. In confessing the apostolic faith as a community, all baptized and believing Christians are the apostolic church and stand in the succession of apostolic faith. The apostolic ministry which was instituted by God through Jesus Christ in the sending of the apostles is shared in varying ways by the members of the whole body.

76. The ordained ministry of Word and Sacrament is essentially one, though it assumes a diversity of forms which have varied from New Testament times, and which still vary according to local conditions and historic influences down to the present.
77. We feel ourselves called to recognize that all who have been called and ordained to the ministry of Word and Sacrament in obedience to the apostolic faith stand together in the apostolic succession of office.
78. It is God who calls, ordains and sends the ministers of Word and Sacrament in the church. He does this through the whole people, acting by means of those who have been given authority so to act in the name of God and of the whole church. Ordination to the ministry gives authority to preach the gospel and administer the sacraments according to Christ's command and promise, for the purpose of the continuance of the apostolic life and mission of the church. Ordination includes the prayer of all the people and the laying on of hands of other ministers, especially of those who occupy a ministry of oversight and unity in the church.

### c) Episcopacy

79. "Episcopate" or oversight concerning the purity of apostolic doctrine, the ordination of ministries, and pastoral care of the church is inherent in the apostolic character of the church's life, mission and ministry. This has been embodied and exercised in the church in a wide variety of forms, episcopal and non-episcopal. Both Communion have continuously held and exercised oversight in accordance with their respective understandings of church order.
80. In the Lutheran Communion episcopacy has been preserved in some parts in unbroken succession, in other parts in succession of office, while in other parts oversight has been exercised in non-episcopal forms. In all forms it has experienced the blessings of the ministry in the church.
81. In the Anglican Communion episcopacy has been preserved in a succession unbroken at the time of the Reformation and, rightly or wrongly, important deductions have been drawn from this in relation to the organic continuity and unity of the church.
82. Both Communion are open to new forms in which *episcopate* may find expressions appropriate to the needs and conditions of the situation and time.

**d) Particular convictions and perspectives of each Communion**

*Statement of the Anglican participants:*

83. Anglicans treasure the historic episcopate as part of their own history and because of their belief in the incarnational and sacramental character of God's involvement with the world and his people. As God acts now in and through words spoken, in and through bread and wine, and in and through the reality of human community, so too he acts in the laying on of hands in historic succession, providing for the ministry of Word and Sacrament in the one church.
84. They believe that the episcopacy in historic continuity and succession is a gift of God to the church. It is an outward and visible sign of the church's continuing unity and apostolic life, mission and ministry. They hold this belief while recognizing that episcopacy has been and may be abused in the life of the church, as have been the other media of apostolic succession.
85. Anglicans do not believe that the episcopate in historic succession alone constitutes the apostolic succession of the church or its ministry. The participants wish to declare that they see in the Lutheran Communion true proclamation of the Word and celebration of the sacraments. How we are able to make this statement while maintaining our adherence to the importance of the historic episcopate we hope the Anglican personal note (see section IV) will make clear. The Anglican Communion has been much influenced and blessed by God through the Lutheran Communion's faithfulness to the apostolic gospel. We, therefore, gladly recognize in the Lutheran churches a true communion of Christ's body, possessing a truly apostolic ministry.
86. Such recognition, if reciprocated by the Lutheran churches, implies, according to the mind of the participants, official encouragement of intercommunion in forms appropriate to local conditions.
87. The Anglican participants cannot foresee full integration of ministries (full communion) apart from the historic episcopate, but this should in no sense preclude increasing intercommunion between us, which would give fuller and more joyful expression to our unity in Christ, recognize and deepen the similarities which bind us together, and provide the most appropriate context for our common service of the one Lord.

*Statement of the Lutheran participants:*

88. The Lutheran churches have practised full fellowship with each other regardless of the forms of episcopate (or even of the episcopate). With ecumenical developments

this freedom for fellowship has allowed Lutheran churches to enter into fellowship with non-Lutheran churches with various forms of church government.

89. Since full fellowship has been retained between some Lutheran churches which have not preserved the office and name of a bishop and other Lutheran churches which have retained the historic episcopate in a form similar to the Anglican and since the particular form of episcopate is not a confessional question for Lutherans, the historic episcopate should not become a necessary condition for interchurch relations or church union. On the other hand, those Lutheran churches which have not retained the historic episcopate are free to accept it where it serves the growing unity of the church in obedience to the gospel.
90. The Lutheran participants in these conversations recognize the churches of the Anglican Communion as true apostolic churches and their ministry as an apostolic ministry in unbroken succession, because they see in them true proclamation of the gospel and right administration of the sacraments. As would be true for any church which proclaims the gospel in its purity and administers the sacraments properly the participants regard the historic episcopacy as it has been retained in the Anglican Communion as an important instrument of the unity of the church.
91. The Lutheran participants in these conversations recommend to the member churches of the Lutheran World Federation that they work for a still closer fellowship with the churches of the Anglican Communion, including at the present time intercommunion. Where it is expedient for furthering the mission of the church and where it can happen without disturbing already existing relations with other churches, Lutheran churches must be free to manifest a mutual recognition of ministries through the exchange of ministers or through full church union.

### ***E. Worship***

92. Our conversations have given the participants renewed opportunities to enter into each other's traditions of worship and spirituality. Both sides have been impressed with the similarity between their respective heritages of liturgical worship and also with the close similarity between the movements for liturgical reform in both Communion. The deep reverence and liturgical care with which their common services of the Eucharist have been conducted remain among the most cherished memories of the experiences which the delegates have gone through together.
93. Both traditions emerged after the Reformation from the same matrix of medieval Catholic worship. In both a similar course of events influenced the development of liturgical tradition. In later Lutheran developments the main Sunday

service became frequently a purely preaching service while in Anglicanism a separation between eucharistic and non-eucharistic worship services took place.

94. Now, in both churches, the Holy Communion is coming back into the center of the picture as the principal worship service of each Sunday. In the Lutheran churches there is a marked re-appropriation of traditional liturgical forms of worship and in Anglicanism there is a noticeable tendency to reintegrate Word and Sacrament, particularly by the use of the sermon in many more celebrations of the Holy Communion. Both traditions use increasingly spontaneous and informal modes of prayer and praise in the setting of traditional liturgical frameworks.
95. Is it fanciful to see in these contemporary movements a stirring of the Spirit, whereby our two Communions may more obviously glorify God with one heart and one mouth?

### **III. Recommendations**

#### ***A. Intercommunion and Fellowship***

##### **a) Intercommunion**

96. The degree of mutual recognition of the apostolicity and catholicity of our two Churches indicated in the report justifies a greatly increased measure of intercommunion between them. Both Anglican and Lutheran Churches should welcome communicants from the other Church and should encourage their own communicants to receive Holy Communion in churches of the other tradition where appropriate and subject to the claims of individual conscience and respect for the discipline of each Church.
97. An anomalous situation exists in Europe. The Church of England should no longer make a distinction in the intercommunion arrangements made for various Lutheran churches, but should extend the arrangements for Sweden and Finland to include all Lutheran churches in Europe. The many years of contact with Sweden and Finland have made a useful introduction to the communion and fellowship which would thus be extended and which should be reciprocal.

##### **b) Joint worship**

98. In places where local conditions make this desirable, there should be mutual participation from time to time by entire congregations in the worship and

eucharistic celebrations of the other Church. Anniversaries and other special occasions provide opportunity for members of the two traditions to share symbolic and ecumenical worship together.

**c) Integration of ministries**

99. In those countries where Anglicans and Lutheran churches are working side by side for the spread of the gospel, or where there are churches with close relationships with our two Communion (we have Africa and Asia especially in mind), there is felt a need for more rapid movement towards organic union. We endorse this. It is our hope that our report, with its encouragement of intercommunion and its recognition of the apostolicity of both Churches and their ministries, might facilitate progress towards a true integration of ministries. Whatever steps may be taken towards such integration, nothing should call in question the status of existing ministries as true ministries of Word and Sacrament.

***B. Organizational Contacts***

**a) Continuation committee**

100. Our authorizing bodies should appoint a small continuation committee to follow up our conversations by making regular reports to them on reactions to our present report and on implementation of its proposals; by stimulating further developments; and by preparing a full report for the parent bodies after not more than four years on possibilities for further steps toward closer unity.

**b) Staff consultation and observers**

101. The Lutheran World Federation and the Anglican Consultative Council should encourage regular contacts between their staff members, and arrange attendance of observers at each other's assemblies, liturgical commissions, and conferences where appropriate.

***C. Ministries and Exchanges Abroad***

**a) Chaplains**

102. Clergy serving their own nationals abroad should realize their importance as ecumenical ambassadors and do their best to make contact with churches and Christians of other traditions among whom they are living. The local churches should welcome such clergy into their fellowship. While the existence of churches for the

benefit of ethnic and linguistic groups is fully understood, the development of churches within foreign populations by proselytization should be discouraged.

**b) Tourists and travellers**

103. The vast increase in tourism and all kinds of international travel, and the probable entry of Great Britain into the European Economic Community, provide an opportunity for greatly increased fellowship between Christians of our two traditions. Special pastoral provision should be made and an educational program embarked upon to prepare church people to avail themselves of opportunities for spiritual fellowship with Christians of other countries. Specialized chaplaincies (e.g., seamen's missions) also provide occasions for international spiritual fellowship.
104. More frequent exchanges of theologians and scholars should be much encouraged. Theological students and younger clergy can learn much and give much by spending a period of their early ministry and study in the context of a church other than their own.

***D. Joint Local Mission and Social Witness***

**a) Shared facilities and ministries**

105. In areas where the presence of one or more churches is very small, one ministry might serve more than one communion by incorporating smaller groups into the parish life of larger, although in various ways allowing the smaller groups to remain in touch with their own communions. Isolated clergy of any communion should be welcomed into meetings of clergy of larger churches so that the clergy of many churches might meet as one body. Sharing buildings and pastoral services may provide good opportunities for mutual service and fellowship.

**b) Social witness and evangelism**

106. Joint action for mission, social witness, and education is recommended wherever relevant and possible. This might include the interconfessional running of educational institutions such as colleges or schools for the handicapped, and cooperation wherever possible; joint work for the alleviation of illiteracy; joint preparation and publication of Christian literature; and the sharing of facilities on university campuses, for youth centers, and in new industrial areas and housing estates.

**c) Discussion and dialog**

107. There should be in all regions some form of continuing interchurch discussions by official joint delegations and local groups on the various ways in which our two traditions may move closer together and on the forms of unity into which God may be calling us. These should include consideration of the theological convictions which may still tend to separate us (e.g., the proclamation of the gospel, the historic episcopate).
108. It is our hope that our present discussions will have elucidated many of the issues relevant to our relationships. We submit our report in the hope that it may be made available to all our member churches and contribute to closer fellowship among us in Christ our Lord.

**IV. Personal Notes by the Two Chairmen**

***A. Personal Note by the Anglican Chairman***

However close and intimate has been the fellowship in a joint consultation such as ours—and it has indeed been close—the time comes when the joint report has to be submitted to each constituency separately. In order that its message may be clearly understood and fairly considered the highlights of the report can be pointed out, and in this note I am trying to do that for Anglicans, using the language and idioms to which they have become accustomed.

In the report, an attempt is made to widen the scope of the phrase, and hence of the meaning of “apostolic succession”. Anglicans would not, if asked, have imagined the only meaning of that phrase was succession of ministers by ordination of bishops in the “succession”. They would have wanted to include faith in the apostolic gospel (expressed in the Creeds), acceptance of the Scriptures (which anchored the patristic church to the apostolic church) and the acceptance of the gospel sacraments. But as a fact of history these other forms of continuity (focussed in the Lambeth Quadrilateral) have been taken as marks of “catholicity” rather than of “apostolicity”. The adjective “apostolic” happens to have been attached to the continuity of the *ministry*. It can only be widened in its application by a conscious effort to merge apostolicity into catholicity, and *vice versa*.

In Anglican relations with Lutherans special importance has been placed on the presence or absence of episcopal succession in various branches of Lutheranism. Much common ground in other matters has always been recognized. But since 1662 at least the Anglican churches have normally insisted on episcopal ordination as a necessary basis for *communio in sacris*. See, e.g., the Preface to the Ordinal, 1662:

"No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the asaid functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopal Consecration or Ordination." There have been all kinds of exceptions and variations, but the basic norm has not been in doubt. So it has happened that the Church of England (for instance) gradually entered into full communion with the Church of Sweden in the sense that from 1888 to 1954 successive steps were taken until, in the latter year, communicants of the Swedish Church were given an unqualified right of entry to Anglican communions in England. Members of the Church of Finland received virtually the same permission in 1935 (with some limitations in the decisions of the Lower House of the Canterbury Convocations). Denmark, Norway and Iceland (not having "the succession") were given in 1954 what may be called "hospitality rights"—rather different in kind from rights springing out of the status of the home church concerned.

The theology and ecclesiology underlying Anglican thought and practice in these matters has become the subject of many inevitable questions. A few can be mentioned.

- a) It is seen more and more to be an accident of history (i.e., something that depended upon the availability or otherwise of Reformed bishops in good standing with their monarchs in the sixteenth century) that in modern times Sweden and Finland find themselves on one side in the matter of succession, and the other Lutheran churches on the other. Neither the Churches of Sweden and Finland nor those of the other countries concerned, wish this one matter to be decisive in their relations with us. They rather stress their common obedience to the gospel as they saw it in the sixteenth century, which led to them all having a Reformed ministry, whether episcopal or otherwise.
- b) The extent of "the spread" of the succession in Lutheran churches is very difficult to define. It is fairly easy to assert which churches possess it. It is not nearly so easy to assert which churches do not possess it.
- c) It is clear that owing to the size and theological self-confidence of the Lutheran churches any kind of "bargaining" on behalf of Anglican views of episcopacy is inappropriate and would certainly be unfruitful. Ecumenical relations have to be settled between the churches as *they are*. This does not preclude either church from observing tendencies already at work in the other, which may indicate a likely growing together and mutual sharing of theological insights and historical benefits.
- d) A clearer understanding of the pluralist nature of New Testament Christianity (especially in relation to the ministry) makes all claims to exclusiveness embar-

rassing to maintain. Hooker's objection to presbyterian exclusiveness in the sixteenth century can easily be turned on Anglicans, if they press their views of episcopacy with the like rigidity.

There is a great difference between setting up "a united church" and setting up new relations with existing churches, which in many parts of the world (not in all) are geographically and nationally separated. The rules for courteous and Christian relationships are not identical with those which must govern organic union. A greater flexibility is possible in the former situation than in the latter.

The acceptance of the possibility of full intercommunion (a phrase which itself is capable of many gradations of meaning) with churches which have varying degrees of attachment to the apostolic succession in the traditional Catholic or Anglican understanding of those words, need not imply the slightest retreat on the Anglican side from a firm attachment to it. Among Anglicans there are, and will be, variations in the theological understanding of "the succession", but as an agreed rule of practice it is still universal in the Anglican world. Anglicans will retain it, in the hope that one day it will be acceptable to all Christians, and as a means of grace which they, for their part, intend, with God's help, never to lose. They need not, however, make it the sole touchstone of ecumenical fellowship with churches holding a different set of priorities. Detailed questions as to the exact implications of intercommunion will demand different answers in different circumstances. Conscience must always be respected, and by both sides. But our delegation was clear that we ought now to greet the Lutheran churches as real sister-churches in the family-life of Christ's universal church. This is the call and challenge of our report.

April 1972

Ronald Leicester

### ***B. Personal Note by the Lutheran Chairman***

In conversations between separated churches statements about points of agreement and points of disagreement have often played an important role.

This comparative method may help the participants in such conversations to a better understanding of the historic background and particular tradition of other churches. But this method is not sufficient in any genuine ecumenical conversation. For in order to be properly evaluated on both sides all points of agreement and disagreement must be examined and judged in the light of a supreme authority accepted by both parties. Only if the points of agreement are examined and judged in the light of such a common, supreme authority will the two Churches be able to decide whether those agreements manifest their common faith in the same Lord or only conceal a basic disunity. And only if the points of disagreement are examined and judged in the light of that same supreme authority may the two Churches decide

whether those disagreements are only "adiaphora" which do not preclude a growing unity between them, or whether they are manifestations of an essential disunity which presents a permanent obstacle to any complete unity between the two Churches. Expressed in the traditional Lutheran language; the only necessary condition to full church fellowship is agreement on the truth of the gospel (CA VII).

In this report Lutherans and Anglicans have together stated that both Churches are at one in accepting the Holy Scriptures of the Old and New Testaments as the sufficient, inspired and authoritative record and witness, prophetic and apostolic, to God's revelation in Jesus Christ, and that Jesus Christ, God and man, born, crucified, risen and ascended for the salvation of mankind is the living word of God in whom all Scriptures find their focus and fulfillment. This statement is not to be understood as expressing only one point of agreement among many others, but it describes that basic criterion, accepted by both Churches, which alone makes their conversation possible and meaningful, not only when "agreements" are stated, but also when remaining "disagreements", *e.g.*, concerning the historic episcopate, are expressed.

To Lutherans this fundamental unity about the "sources of authority", expressed in the use of the same Scriptures and Creeds and in the recognition by both sides of the heritage from the sixteenth century Reformation, not only in theology, but above all in worship, is of decisive importance.

The fact that points of disagreement as to the meaning and importance of the historic episcopate still persist cannot diminish the value of that fundamental unity, but it may lead the Lutheran churches to reconsider their traditional conviction that all questions of church order, including the historic episcopate, are "adiaphora", of secondary importance. If this is so, does it necessarily mean that all forms of church order equally serve the church's witness to the truth of the gospel? Is the absence of the historic episcopate in some Lutheran churches only motivated by faithfulness to the gospel, or have other motives been at work? In considering such questions, the Lutheran churches do not abandon their conviction that the true preaching of the gospel and the right administration of the sacraments cannot be linked up with one specific type of church order, but they submit the conviction to a reexamination in the light of the gospel, expecting that the Anglican churches will do the same with regard to their traditional conception of the historic episcopate.

Among various possible ways in which the distinctive doctrines of the two Churches may be reexamined, Lutherans should be committed to continuing conversations with Anglicans as one way. In such conversations the commitment to the gospel also needs further exploration. Although the present conversations affirm the importance of justification and forgiveness of sins, future conversations should say more clearly and fully that the gospel proclaims the unmerited grace, whereby God declares men righteous through faith in Jesus Christ. By elucidating the doctrine of the gospel the authority of the Scriptures will become understood more specifically and differences in teaching will be judged more accurately.

## **Report of the Anglican-Lutheran International Conversations 1970-1972**

If both Churches maintain their fundamental unity in the recognition of the same supreme authority, then all unsettled disagreements remain only to be overcome through fresh obedience to that supreme authority. By no means should they be allowed to remain, unchallenged and undisputed, as permanent obstacles to that growing unity which both Churches recognize as the will and command of their one Lord.

April 1972

Gunnar Hultgren

## Participants

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Prof. J. Atkinson, Sheffield, England  
Archdeacon J. A. Cable, Itki, Bihar, India  
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Prof. S. L. Greenslade, Oxford, England  
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#### **Lutherans:**

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#### **Anglicans:**

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Prof. N. Robinson, St. Andrews, Scotland

# The Report of the Anglican-Lutheran European Regional Commission

Helsinki, August-September 1982

## **Preface**

The following Report is the outcome of three meetings of the Anglican-Lutheran European Regional Commission over the period 1980-82. This Commission was set up at the request of the Anglican Consultative Council and the Lutheran World Federation.

In accordance with our brief we have understood our work as a continuation of the international Anglican-Lutheran dialogue of 1970 to 1972 and as being closely related to the Lutheran-Episcopal dialogue in the USA, other bilateral dialogues of our two Communion, and the multilateral conversations of the Faith and Order Commission of the WCC. Our report should be read and evaluated with these dialogues in mind.

We were requested by our mandate to seek further clarification especially in the area of eucharistic theology and ministry. Since we were a regional commission we felt that these and some other doctrinal questions should be considered within the framework of the common situation and tasks of our churches in contemporary Europe.

We rejoice in the agreements and convergences we are able to record. This Report is submitted through the Anglican Consultative Council and the Lutheran World Federation to our Anglican and Lutheran churches in Europe. We hope and pray that it will help to deepen our fellowship, broaden the exchanges between our churches, and thereby further our common witness and service in present-day Europe.

John Gibbs  
*Bishop of Coventry*  
Helsinki, September 1982

Günther Gassmann  
*Lutheran World Federation*

## I. Introduction

1. The Lambeth Conference and the Executive Committee of the Lutheran World Federation agreed in 1968 to appoint an Anglican-Lutheran International Commission. Between 1970 and 1972 this Commission met four times. Its final report, the so-called Pullach Report (cf. Abbreviations) was received by the LWF Executive Committee (1972) and the Anglican Consultative Council (1973) and transmitted by them to their respective member churches for study and action. They also agreed to set up a small *Joint Working Group*. Its mandate was to evaluate reactions to the Pullach Report and to suggest further steps in Anglican-Lutheran relations.
2. This Joint Working Group met in Geneva in December 1975 and proposed three regional dialogues in the USA, Europe and Tanzania. This proposal was welcomed by the LWF Executive Committee and the Anglican Consultative Council. The appointment of the *Anglican-Lutheran European Regional Commission (ALERC)* followed these decisions and this Report represents its findings and proposals.
3. A preparatory meeting of some members of the Commission took place in November 1979 in St. Albans, England. In planning the work of the Commission it was agreed that a repetition of previous work should be avoided and that its theological discussion should have practical pastoral implications, especially for the present European situation. It was further agreed that the specific theological problems which were referred to the new Commission by the Joint Working Group, particularly questions of ministry and eucharistic theology, should be dealt with in this wider pastoral context.
4. *The first meeting* of the Anglican-Lutheran European Regional Commission was held in Edinburgh, from 14 to 18 August 1980. Its main topics of discussion were 'The Identity and Integrity of the Anglican and Lutheran Traditions in Present-Day Europe', 'Worship and Eucharistic Theology', and 'Ministry'. The two latter issues were considered in the light of the first, thereby following the approach which was proposed at the preparatory meeting.
5. *The second meeting* of ALERC took place from 2 to 8 July 1981 in Pullach, near Munich, in the Federal Republic of Germany (where the Report of the International Conversations was concluded in 1972). Discussions at this meeting concentrated on the sacraments, worship and spiritual life, and on the ordained ministry, especially episcopacy, apostolicity and apostolic succession.
6. *The third meeting* of ALERC took place in Helsinki, Finland, from 26 August to 1 September 1982. Here drafts for this final Report, prepared in advance by

members of the Commission, were discussed, revised and adopted. Editorial revision of the Report was concluded in September and October 1982.

7. During each meeting the Commission visited local congregations and met representatives of the Churches of the respective countries. In its work ALERC paid special attention to the results of the first (1969-72) and second (1976-80) series of the Episcopal-Lutheran dialogue in the USA, so far the most important Anglican-Lutheran dialogue on a national level (for the two Reports cf. Abbreviations). On the basis of this dialogue, the two traditions in the USA agreed in September 1982 to a closer relationship which includes what is described as an 'interim sharing of the Eucharist' as a step towards full communion. The publication of the Faith and Order statement *Baptism, Eucharist and Ministry* in 1982 helped to relate our Report to the wider ecumenical convergence.

## **II. The Relationship between the Anglican and Lutheran Churches in Europe**

### ***Our Common Heritage***

8. In the early stages of the Reformation close ties existed between the Reformers in Britain and on the Continent. Under Henry VIII and Edward VI many English Reformers were strongly influenced by Luther's writings. Attempts were made, though politically motivated, to formulate an official consensus between English and German theologians and churchmen (*The Wittenberg Articles* 1536). This early Lutheran influence has left its mark on Archbishop Cranmer's first Book of Common Prayer, the Book of Homilies, English translations of the Bible, and, through a number of earlier doctrinal statements, on many of the *Thirty-nine Articles of Religion* (*The Ten Articles* 1536, *The Bishops' Book* 1537, *The Thirteen Articles* 1538).
9. The theological common ground between Lutherans and Anglicans was soon superseded by the fast advance of Reformed, Calvinistic concepts. In England such views concerning the real presence in the eucharist and predestination found wide acceptance. Moreover, many of those who had been exiled on the Continent in the reign of Mary returned under Elizabeth I as zealous advocates for further reform of the English Church, following the example of the Church of Geneva.

### ***The Parting of the Ways***

10. From the second part of the sixteenth century the internal Puritan threat to abolish the episcopal system disturbed the unity of church and state in England

and called forth a defence of the Church of England which emphasized its own identity by advocating its particular 'middle way' between Rome and Geneva. In the same period some Lutheran Churches on the Continent retained a similar structure to the English Church, as in Sweden and Finland; others were forced to abandon the episcopal system. In either case the awareness of a family relationship between the Anglican and the Lutheran Churches was still strong. Mutual recognition and intercommunion were freely practised.

11. But this period also witnessed the beginning of a separate development. The defence against Puritanism was in the main directed against the Reformed and Independent traditions, yet it also gave rise to critical attitudes towards all the Reformation Churches on the Continent. The Anglican theological method had as its main criterion the interplay between Scripture, tradition and reason. The Lutheran criterion of *sola scriptura* did not exclude a high esteem for tradition, but could not attribute to reason the same role as in English theological thinking.
12. Other developments and influences, many of them non-theological, led to further estrangement between the Anglican and Lutheran Churches. Perhaps the most influential force in this development was the Oxford Movement. Lutheranism was identified with Protestantism as it was encountered in England. Lutherans, on the other hand, tended to see in Anglicanism an expression of semi-Catholicism which they could not acknowledge. In practice this resulted in barriers to intercommunion and the failure to recognize each other as Churches. The deepest difference was seen in the understanding and structure of the ministry with its wider implications for eucharistic theology and ecclesiology.
13. However, even during these centuries of separate development many relationships between Anglican and Lutheran Churches continued. In both traditions there were individuals and groups who renewed contacts, enabled mutual theological exchange, and fostered a close relationship between Anglicans and Lutherans, especially in Scandinavia. The history of Anglican-Lutheran relations is a complex one and cannot be reduced to one simple pattern.

### ***Contemporary Convergence***

14. The Ecumenical Movement, new theological developments, modern forms of communication, common challenges to the churches in their respective societies, mobility of population and other factors have contributed to a better mutual knowledge between Anglicans and Lutherans. There have been increased contacts between them, a convergence of theological positions and

church structures, and the growth of similar views and methods concerning the fulfillment of the mission of the Church in present-day Europe.

15. This increase of mutual contact and knowledge, accompanied by convergence in thought and practice, has strengthened an awareness that the Anglican and Lutheran Churches have much in common and that they share a joint responsibility in facing similar problems and tasks. Against this background, the basic question for Anglicans and Lutherans in Europe is whether our agreement and convergence in faith and practice is of such weight that remaining differences should no longer be regarded as a barrier to closer fellowship. Such fellowship, based on mutual recognition of churches, sacraments and ministries, would provide new opportunities for sharing in each other's life, worship, spirituality, ministry and mission.
16. In the course of our dialogue we were aware of the fact that the relationship between Anglican and Lutheran Churches in Europe must be seen in a wider context. Our Churches are part of two worldwide communions. In many other parts of the world Lutherans and Anglicans live in more immediate contact with each other. There, too, attempts are being made to achieve a closer relationship. Both our Communions are engaged in dialogue with the Roman Catholic Church, the Orthodox Churches, and other Christian world communions. Both also participate in the multilateral dialogue within the WCC. Our dialogue in Europe has greatly profited from these other dialogues and will, we hope, contribute in its turn to the wider ecumenical search for visible unity.

### **III. Doctrinal Issues: Agreements and Convergences**

#### ***Justification***

17. It is in view of our common situation that the doctrine of Justification takes on a fresh relevance. Today, as at all times, there are people who are burdened by their awareness of personal guilt or their sense of estrangement from God. Their troubled conscience leads them to ask whether there is a merciful God. But in addition there are now many people in our societies who suffer in a different way under a burden of fear, frustration and alienation. They have lost any sense of meaning in life. They have no confidence in the future. The reasons for this sense of despair are well known: the threat of nuclear destruction, economic instability, disappointment with the belief that technology and science are able to master our human destiny, a loss of personal certainty and identity, and a refusal to continue to serve the idols of progress, achievement, success and status.

When applied to this human condition, the Gospel of God's free and gracious initiative and acceptance is a power which liberates human beings from their burdens and sets them free to be God's co-workers in serving and preserving our world—his creation.

18. The doctrine of Justification is a fundamental part of our Anglican and Lutheran heritage, rooted in the Reformation rediscovery of important aspects of the biblical witness. Throughout the centuries this doctrine and its role have been interpreted in a variety of ways both within our Churches and between them. Today we share a common understanding of its fundamental thrust and also note with gratitude an increasing agreement with Roman Catholic theologians in the understanding of this doctrine.
19. Anglicans and Lutherans believe that by baptism the baptized person is received into a gracious relationship with the Triune God, and thereby incorporated into the community of God's adopted sons and daughters, his Church. This new relationship is continually sustained and renewed by God's forgiveness of sins on account of Christ's death and resurrection *for us* and is received in faith, the gift of the Holy Spirit.
20. We therefore share a common understanding of God's justifying grace, i.e. that we are accounted righteous and are made righteous before God only by grace through faith because of the merits of our Lord and Saviour Jesus Christ, and not on account of our works or merits (cf. LED 1980, pp. 22-3). Both our traditions affirm that justification leads and must lead to 'good works'; authentic faith issues in love. We understand sanctification in relation to justification not only as an expression of the continuity of justification, the daily forgiveness of sins and acceptance by God, but also as growth in faith and love both as individuals and as members of the Christian community.
21. It is the individual person who is called to believe that he or she is accepted by God. There can be no substitute for this direct, personal relationship between a human being and God. Yet both our communions also agree that justification of the individual believer cannot be isolated from the corporate life of the community of faith. This double dimension—individual and corporate—is already rooted in baptism. It is in the Church that God's justifying grace is proclaimed and received through the proclamation of the Word and the celebration of the Sacraments, and that the fruits of justification are manifested in acts of love and service. The Church is, indeed, the community of justified sinners, empowered by the Holy Spirit to lead a life of service to all human beings and of praise to God, the Father, the Son and the Holy Spirit.

## ***Baptism***

22. We reaffirm the statement on baptism in the Pullach Report (ALIC, paras. 64-6) and recognize in the Faith and Order text on baptism (BEM, pp. 2-7) the faith which our two communions share. It is therefore sufficient for our purpose to underline some basic convictions.
23. In both our traditions the sacrament of baptism has always been seen as intimately related to God's gift of forgiveness and justification (cf. para. 21). Baptism is the effective means by which God brings persons into the community of the church and whereby he adopts them into a new relationship as his sons or daughters. The gift of baptism, rightly understood, is inseparable from faith and conversion, that is the continuous return to the new relationship with God established in baptism.
24. A feature of Anglican and Lutheran liturgical revision has been an increasing stress on baptism as the sacrament of incorporation into Christ and his Church. When seen in this perspective, infant baptism—still the predominant practice in Europe—is to be understood as entry into the communion of those whose sins are forgiven, which is itself a forgiving community. Whether infant or adult, the gift of baptism is freely given, not earned. God takes the decisive initiative through the sacramental action of the Church. But God's gifts are not mechanical and they have to be appropriated personally, for the whole of Christian life is a gracious relationship of faith, repentance, forgiveness and sanctification.
25. As a consequence of our common understanding of baptism and our similar pastoral and liturgical practice, Anglicans and Lutherans have both experienced similar tensions in the face of the gradual secularization of modern Europe. In both Churches there is a lively debate on the appropriate baptismal policy to be pursued in largely 'post-Christian' urbanized cultures. In our attempts to involve the whole Christian community in the responsibility for the Christian upbringing of baptized children we can learn much from one another.

Neither tradition today would simply identify the Church with society. Nevertheless Anglicans and Lutherans also resist the temptation to regard the Church as a gathered sect having no relation to the culture or society within which it finds itself. At this point our common understanding of baptism and of our pastoral task reflects an agreement on the nature of the Church.

## *Eucharist*

26. Though God inaugurates our new relationship with himself through baptism and faith, this relationship with God—and with our fellow members of Christ's Body—is nurtured and deepened through the eucharist. The agreement expressed in the Pullach Report reflects the fact that there has never been substantial dispute between the two traditions on the nature of the eucharist (ALIC, paras. 67-9). The wider ecumenical consensus on the eucharist, both in our respective discussions with the Roman Catholic Church and in the multi-lateral forum of the Faith and Order Commission of the WCC, confirms the conviction that we have a basic identity of understanding (cf. ARCIC, pp. 11-25; RCLJC, *The Eucharist*; BEM, pp. 10-17).

27. In our two traditions the eucharist is understood as the memorial of the crucified and risen Christ. But the eucharistic memorial is not simply the calling to mind of an event in the past: it is the sacrament of Christ's sacrifice, accomplished once for all on the cross but still operative on behalf of all (cf. ALIC, para. 69). Both Anglicans and Lutherans understand the eucharistic memorial to be no mere figurative symbolism but the Church's effectual proclamation of God's saving acts in Christ.

Sacraments are instruments and means through which Christ's redemption is offered to us: they are not simply human ceremonies but come to the Church from Christ (cf. ALIC, para. 67) and are means by which, through 'outward and visible' signs, we truly receive Christ's grace. It is through this contemporary application of Christ's salvation, particularly in the eucharist, that the Church becomes truly itself and the other means of grace find their place.

28. Although Christ is present and active in the entire eucharistic celebration, Anglicans and Lutherans have also affirmed a particular sacramental presence of Christ (cf. ALIC, para. 67). In virtue of the living Word of Christ and by the power of the Holy Spirit the bread and wine are the sacrament of Christ's body and blood. In the Lord's Supper, Jesus Christ, true God and true man, crucified, risen and ascended, is truly present in his body and blood under the elements of bread and wine (cf. ALIC, para. 68). Under these elements Christ comes to us in order to renew our entire being.

While both our Churches have traditionally understood the effects of the eucharist in terms of forgiveness, Anglicans and Lutherans today also wish to stress its fruits in the building up of the community of the Church and in the strengthening of faith and hope and of witness and service in daily life. In the eucharist we already have a foretaste of the eternal joy of God's kingdom.

### *Spiritual Life and Liturgical Worship*

29. The living Christ is encountered in different ways in the Church. It is the same Christ who is present and active in the Church's proclamation, in the sacraments, and also in forms of personal and corporate worship. The spiritual life of individual Christians is fostered by devotional reading, private prayer, and preparation for Holy Communion; and this results in faithfulness to the vocation to which the Christian is called. Contemporary Anglican and Lutheran spirituality also stresses the corporate nature of the common life of the body of Christ, and private prayer is related to the 'common prayer' of the Church's liturgy. This orientation is also expressed in the commitment of Anglican and Lutheran religious communities. The spiritual life is a normal and essential element of common life in Christ which belongs to all members of the Church by virtue of their baptism.

Our two traditions today can help each other in the urgent task of discovering appropriate forms of spirituality in the largely secular societies of our countries. Such forms should also affect our style of life in a world which is marked by the imbalance between affluent and poor countries, injustice, the exploitation of human beings and natural resources, and the threat of war and the annihilation of life.

30. Our similar tradition of liturgical worship—that is to say the ordered, structured and authorized common worship of the People of God—is one of the most important bonds which link us. The close resemblance in structure and content between the revised liturgies of the Churches of the Anglican Communion and of many Lutheran Churches has brought us even closer together (ALIC, paras. 92-5).

While there has been an important contribution by the liturgical movement in many of our churches, it has also regrettably affected the attention given to preaching. A proper understanding of the relation of worship, word and sacrament calls for a revaluation of the liturgy of the word. Here again Anglicans and Lutherans could have much to learn from each other.

31. There is a difference in emphasis between the two traditions over the doctrinal role of the liturgy. Anglicans place less weight on confessional documents but understand liturgical rites as constitutive of doctrine. In practice, however, in both our traditions, in addition to our doctrinal statements, we affirm *lex orandi lex credendi*. The common Anglican and Lutheran approach to worship presupposes the same understanding of the Church beneath any particular differences of liturgical practice or theological emphasis. Our common tradition of spirituality, liturgy and sacramental life therefore provides a ground for the mutual recognition of our Churches, sacraments and ministries.

### *Ordained Ministry and Episcopacy*

32. In the context of the broad ecumenical discussion on the ordained ministry, Anglicans and Lutherans increasingly note much agreement and similarity in their understanding and practice of the ministry. This wider ecumenical discussion, including multilateral dialogue in Faith and Order and the bilateral conversations of our two Communion both between themselves and with the Roman Catholic Church, has led Anglicans and Lutherans to rediscover considerable common ground in their understanding of the ordained ministry. This understanding was shaped by the Reformation tradition as well as by their common insistence on continuity with the biblical witness and the tradition of the early Church. This rediscovery has helped them to conclude that the obvious differences in the ordering of their ministries no longer imply a deeper ecclesiological difference. Such a difference was in fact never recognized officially by the two Communion.
33. This agreement and convergence on the level of doctrine is complemented and furthered by the common pastoral and liturgical experience of ministry in our Churches. We have learned that in the Anglican and Lutheran Churches pastors are called to fulfil very much the same functions and responsibilities. They face similar challenges, problems and opportunities. As for the office of bishop in our Churches, this similarity of practice is even more important in view of certain differences in the interpretation of the significance of the office of bishop.
34. Together with other Churches, Anglicans and Lutherans are rediscovering the importance of the ministry of the whole People of God, *the general priesthood of all baptized believers*. This priesthood has its foundation in the unique priesthood of Jesus Christ and is given through baptism. Its members are called and sent by Christ and are equipped with the gifts of the Holy Spirit to fulfil their priestly task in everyday life as well as within the Christian community. They do this by offering themselves, their love and commitment in witnessing to Christ and serving others. In our largely secularized societies this witness and service of committed Christian lay people is more than ever required as an essential part of the missionary vocation of the Church.
35. Both Anglicans and Lutherans hold the *ordained ministry* of Word and Sacrament to be a gift of God to his church and, therefore, of divine institution (cf. Confessio Augustana Art. 5, and the Anglican Ordinals). 'The chief responsibility of the ordained ministry is to assemble and build up the body of Christ by proclaiming and teaching the Word of God, by celebrating the sacraments, and by guiding the life of the community in its worship, its mission and its caring ministry' (BEM, Ministry, para.13). This service is essential for the Church. It is

exercised in a public manner, i.e. in responsibility to God and to the Church. This responsibility has its basis in the gift and commitment of ordination.

36. In our traditions we hold that in the act of ordination the Triune God, through the Church, calls, blesses and sends the ministers of Word and Sacraments. They receive a special authority and responsibility from God in Christ and at the same time and by the same act they receive authority to minister from the whole People of God. They enter a commitment for which they are accountable and are assured of God's gracious assistance, especially in times of difficulty, through the Holy Spirit. Ordination is for life and cannot be repeated. It is administered with the prayer of all the people and the laying on of hands of other ministers, especially of those who occupy a ministry of oversight and unity in the Church (cf. ALIC, para. 78).
37. We agree in stressing the interrelation between the general priesthood and the ordained ministry. The community needs ordained ministers, because the source of its life is Word and Sacrament, because it needs to be equipped for its witness and service. Ordained ministers, on the other hand, can fulfil their calling only in and for the community and with the support of the community and in co-operation with other ministries which exist within it (cf. BEM, Ministry, para. 12). Though they exercise their ministry within the community, they also stand, under the Gospel, over against the community.

In their service, they are related to the priesthood of Christ and accordingly also to the priesthood of all baptized believers (cf. para. 34 above), which they help to strengthen and build up through Word and Sacrament, their intercession and their pastoral guidance. In this sense ordained ministers in Anglican Churches and in some Lutheran Churches are called priest.

38. Anglicans and Lutherans participate in the growing ecumenical agreement that the *apostolicity* of the Church, and the apostolic succession, which serves this apostolicity, are expressed and maintained by a variety of elements and activities. The notion of the apostolicity of the Church 'includes continued faithfulness to the apostles' teaching, which teaching found normative expression in Holy Scripture and, under Scripture, in the ecumenical creeds. It involves participation in baptism, in the apostles' prayers and the breaking of bread which continues in the liturgical and sacramental life of the Church. Abiding in apostolic fellowship is given expression through sharing in the Church's common life of mutual edification and caring, served by an ecclesiastically called and recognized pastoral ministry of Word and Sacrament' (LED 1980, p. 32). The continuing participation in the apostolic mission is another

element of the apostolicity of the Church. This involves being sent into the world as well as serving all those who are in spiritual or material need.

39. *Apostolic succession* is the way in which the continuity of the apostolic character and mission of the Church is served and maintained throughout all the changes of history. It cannot therefore be limited to the succession in episcopal consecration and ordinations. 'The whole church as the *ecclesia apostolica* stands in the apostolic succession' (RCLJC, *Ministry*, para. 61). However, the orderly transmission of the ordained ministry is one important element in the process of apostolic succession because it is a sign of the apostolic continuity of the Church and serves it.
40. Anglicans and Lutherans agree that the service of *episcopate*, i.e. the function of pastoral leadership, co-ordination and oversight, is essential to the ordained ministry and is necessary for the life, unity and mission of the Church. In both our Communion this *episcopate* is exercised in the supervision of local congregations and clergy by bishops or other ministers with special responsibilities such as 'superintendents', and also in the ministry of parish pastors.
41. In the Anglican Communion *episcopacy* has been preserved in a succession unbroken at the time of the Reformation. In the Lutheran Communion episcopacy has been preserved in some countries in unbroken historical succession. In other places at the time of the Reformation a break of continuity with existing episcopal structure was unavoidable because otherwise the most vital element of the Church's apostolicity—the Gospel—would have been lost. However, even in such Churches, offices of pastoral supervision were introduced at the time of the Reformation (e.g. new bishops in Denmark and Norway; 'Superintendents' elsewhere). In many other Lutheran Churches the office and title of bishop has been re-introduced in this century (e.g. in the USA). There is a general tendency to introduce the office of bishop in those Lutheran Churches which up to now have called and ordered their presiding ministry in a non-episcopal fashion.
42. Concerning the *function and responsibilities of bishops* we agree to the following description: 'Bishops preach the Word, preside at the sacraments, and administer discipline in such a way as to be representative pastoral ministers of oversight of the area to which they are called. They serve the apostolicity and unity of the Church's teaching, worship and sacramental life. They have responsibility for leadership in the Church's mission. They relate the Christian community in their area to the wider Church, and the universal Church to their community. They, in communion with the presbyters and deacons and the whole community, are responsible for the orderly transfer of ministerial

authority in the Church' (BEM, Ministry, para. 29; cf. also *Confessio Augustana*, Art. 28; the Anglican Ordinals; the Lutheran Church Constitutions).

But in Churches of both traditions there often exists a tension between such a description and what is expected of bishops both in Church and in society. In both our Communion there is a growing recognition that bishops need collegial fellowship with one another in fulfilling their responsibilities. Their leadership in the Church is not exercised in isolation but is related to synodical forms of decision-making and church government.

43. These facts and developments indicate a wide agreement in the understanding of the ordained ministry. Furthermore, even in matters of former disagreement new convergence has been achieved, e.g. in the more comprehensive understanding of apostolic succession and in the affirmation of the essential role of *episcopate* within and for the Church. Concerning the question of the *historical succession* of bishops, there still remains a difference between us because, while Anglicans cannot envisage any form of organic church union without the historic episcopate, Lutheran churches are not able to attribute to the historic episcopate the same significance for organic church union. Yet even this remaining difference, when seen in the light of our agreements and convergences, cannot be regarded as a hindrance to closer fellowship between our Churches.

The difference between us is also further reduced by new developments on both sides. Lutheran theologians and Churches are increasingly prepared to appreciate episcopal succession, in the words of the Faith and Order text, 'as a sign of the apostolicity of the life of the whole Church. Yet, at the same time, they cannot accept any suggestion that the ministry exercised in their own tradition should be invalid until the moment that it enters into an existing line of episcopal succession' (BEM, Ministry, para. 38). Anglican theologians and Churches on their part are more prepared than in the past to recognize, again in the words of the Faith and Order text, 'that a continuity in apostolic faith, worship and mission has been preserved in churches which have not retained the form of historic episcopate' (BEM, Ministry, para. 37). The members of the Anglican-Lutheran European Regional Commission are convinced, as has been expressed at several places in our Report, that there exists sufficient agreement between our Communion for the mutual recognition of Anglican and Lutheran ministries.

### ***The Nature of the Church***

44. Anglicans and Lutherans agree in their basic approach concerning the understanding of the Church. For them the Church of Jesus Christ is not constituted

by individual believers who choose to come together to form the Church. We believe the Church to be a given reality both divine and human. The Church, the communion of the living and departed believers of all times and places, has been, is, and will remain until the final fulfillment of all things in Jesus Christ.

45. The Triune God constitutes and sustains the Church through his saving action in Word and Sacrament. He keeps the People of God—the Body of Christ, the Temple of the Holy Spirit—in the truth. He calls and gathers people into communion with him and with one another and sends them as his messengers and co-workers into the world. Thus, the Church is called to be the new humanity in Jesus Christ and, consequently, to be a sign and instrument of God's will for all humanity.
46. Anglicans and Lutherans confess the Church as one, holy, catholic, and apostolic. We reaffirm the short exposition of these four 'marks' in the Pullach Report (ALIC, paras. 51, 53-6).
47. The Church, as a divine reality and the first-fruits of the Kingdom of God, transcends our present finite reality. At the same time, being a human institution and organization, it participates in all the ambiguities and frailties of the human condition. It is always in need of reform and renewal.
48. Anglicans and Lutherans, together with other Christians, have rediscovered the communal character of the Church at a time of loneliness and estrangement. The Church lives in *koinonia* and is a community in which all members, lay or ordained, contribute their gifts to the life of the whole.
49. In this perspective of *koinonia*, we are able to agree with the description of the Church offered by the Anglican-Roman Catholic International Commission: 'In the New Testament it is clear that the community is established by a baptism inseparable from faith and conversion, that its mission is to proclaim the Gospel of God, and that its common life is sustained by the eucharist. This remains the pattern for the Christian Church. The Church is the community of those reconciled with God and with each other because it is the community of those who believe in Jesus Christ and are justified through God's grace. It is also the reconciling community, because it has been called to bring to all mankind, through the preaching of the Gospel, God's gracious offer of redemption' (ARCIC, Introduction, para. 8).
50. Living in *koinonia* the Church does not exist by itself and for itself. It is not a self-sufficient island. Rather, it is called to worship and praise God and to bring before him all the joys, sufferings and hopes of humankind. It is sent into the

world to continue Christ's loving service and to witness to his active presence among all people. It is an instrument for proclaiming and manifesting God's sovereign rule and saving grace (cf. ALIC, para. 59).

51. Anglicans and Lutherans therefore agree that the mission of the Church arises necessarily from its nature. They confess together that their Churches have often failed to be obedient to their God-given mission. In Europe, the fact that some of the Anglican and Lutheran Churches were, or are still, established and have the character of 'folk churches' has sometimes endangered their mission. These Churches have often identified themselves with prevailing political structures and ideologies. But such abuses should not obscure the importance of the necessary relation between the Gospel and the culture of the society to which the Church is sent.

#### **IV. The Present Situation of the Anglican and Lutheran Churches in Europe**

52. In the discussions of the Anglican-Lutheran European Regional Commission we have discovered much in common and that the challenges and tasks confronting our churches in modern Europe have many similarities. But we have also discovered that it is dangerous to generalize about our Anglican and Lutheran traditions because they are embodied in such diverse political, cultural and economic situations. Consequently, it has not been easy to find a terminology to express what we have in common. There is no single word which adequately describes the basic similarity between our two traditions. This similarity is to be seen in the way our traditions understand their relation to the society in which they are set. That relationship stems from an understanding of the Gospel which sees the world as the object of God's saving love, and the Church's task as witnessing to the saving acts of God in Jesus Christ in and for the sake of the world. Anglicans and Lutherans belong to traditions in which the Church tries to comprehend the life of all society, consciously relating to all aspects of life, institutional as well as personal, open to all and serving everyone, rather than a Church which is solely conscious of its role as the Church over against society.
53. For our Churches there is an interdependence between the complex changes in society and changes in the structure and life of the Church. How we understand the world and the Church's relation to it inevitably affects our self-understanding as a Church. Generally speaking in Europe we are emerging from a period in which church and society were almost identical, and in this Christendom model the Church and the world were understood to be coterminous. In the radically changing world of modern Europe one of the difficulties faced by Anglicans and

Lutherans is that our Churches are seeking to relate to the older Christendom model of society which has all but disappeared and that their pastoral organization remains dominated by the needs of that former society.

54. The breaking up of the old homogeneity, which we call secularization, is faced by our Churches in both Eastern and Western Europe: in the West this is seen as a socio-economic and intellectual development, in the East in more ideological terms. But secularization does not appear to mean the end of man's religious concern, for there is a growing interest in religion in many European countries both East and West. It does, however, mean an increasing separation of church from society, with the consequence that the Church becomes more marginal to society's life. In the Christendom model the Church was a focus of community life and in a real sense its sacralized expression. The pastor fulfilled many functions which derived from his role within the community. In the predominantly urban society of modern Europe this is no longer the case, even though the process of secularization has been uneven, especially in rural areas.
55. The parochial system was an effective way of relating the Church to a society composed of small rural communities. Today, however, the same system can be a burden, when, for example, with diminishing resources the same pattern of pastoral care (ideally one minister in every parish) is stretched to cover several rural parishes. In the urban parish the problem is often how one church community can effectively relate to a population of ten thousand at the very least. Moreover industrial and urban communities are no longer contained within the old parish boundaries. To minister to people in a geographical parish is to minister to them only in their domesticity, leaving untouched large and significant areas of human experience. Modern man sleeps in one place, works in another, spends his leisure in a third, receives his health care in yet another. The problem facing the Church in such a fragmented society is how to minister the wholeness of the Gospel to the totality of human experience and not simply to one area of it. On the other hand it is also true that as society tends to become more complex and less personal, a need is felt to reaffirm smaller communities within which men and women can find identity, significance and dignity. It is not therefore a choice between parochial and sector patterns of pastoral organization and ministry but a matter of finding a way of adjusting these patterns so that they are complementary. The Church must not abandon its parochial inheritance, yet a simplistic reaffirmation will not of itself solve its contemporary problems. New patterns of church life and ministry must be explored, so that the challenges of modern society can be tackled in their different contexts and yet integrated in order to achieve a wholeness in the Church's proclamation of the Gospel.

56. In modern Europe, where the Church is often marginal to the life of society and is held to be of little significance for actual living, religion is in danger of becoming the private possession of a group. Moreover, the Church no longer has a monopoly of allegiance and is one group among many. In this situation there are strong temptations to sectarian escape. Ceasing to minister to the wider community in its institutions and structures, the Church concentrates its attention only upon the faithful. It confines its attention to 'religious activity'; matters of belief, liturgy and ritual, church organization and practice, and the interior spiritual life. Yet there remain in the wider community many vestiges of religious belief and practice, especially in the 'rites of passage' (baptism, weddings and funerals) which the Church is expected to conduct and over which there is much ambiguity. In the resulting tension between the older pastoral practice, derived from the time when the Church embraced the whole community, and the present realities of a secular Europe, many pastors feel drawn towards a gathered Church of like-minded people held together by conscious and deliberate choice. To succumb to this temptation would, however, be to deny our two traditions. The Anglican and Lutheran Churches in Europe are challenged to re-interpret their traditions, not in a withdrawal from society but in rediscovering their identity and self-understanding in relation to society in its complex contemporary character.
57. Though the complex changes in modern Europe are looked upon by many in our Churches as a threat to their existence and traditional role in society, these same changes have also brought opportunities. Radical change results in an insecurity which is accompanied by a new quest for human significance and values, a search for direction and meaning, for hope, confidence and real community in a fragmented and deeply threatened world. In modern Europe, both East and West, there is in many places a new openness to religious truths and a new willingness to listen, which challenges our Churches to relate to today's society and its needs. To accept this challenge, however, will demand a shift of emphasis from a traditional role of maintenance, where the Church cements together the fabric of society, to a more critical role in which there is a continual questioning of the community's structures and policies and an attempt to articulate society's proper values and objectives.
58. In fact our two church traditions are already engaged in this task of relating the Church to contemporary society. This contemporary attempt to serve society has shown there is a recognized need for bridge-building across social, cultural and political barriers. The Church can be an intermediary between diverse groups and make genuine meeting possible where there would otherwise be breakdown and an absence of new initiatives. In this way Churches

can also contribute to the interpretation of change in society and can themselves become centres of hope, critical and yet able to affirm much in the modern movements for human rights, peace, ecology, social justice and developmental issues. But this requires solid theological reflection, a process of building up a consensus in our Churches, and the discovery of effective ways to communicate the perspectives and insights which emerge. Opportunities for the Churches of our two traditions to share this experience and benefit from mutual insights would be of great value.

59. Such a recovery of the Churches' role in society is not to be understood as simply a question of creating a climate in which the Gospel can be proclaimed. It is itself a proclamation, since it is a witness to the beliefs and values by which the Churches live. Attitudes which emphasize achievement and success as the goals of human fulfillment are challenged by the Christian belief that man is justified by Christ's grace through faith. The assumptions that social engineering can produce a perfect society are challenged by the Christian belief that man is sinful and stands in need of salvation. The Church thus witnesses both to the truth and to the relevance of the Christian Gospel.
60. Our two traditions are realizing that they have to become missionary Churches again and discover new ways of reaching post-Christian society with the liberating message of the Gospel. They must adapt their pastoral life to meet both the needs of the practising members of the Church and those of society as a whole. They have to show with new vigour that they are not just in the world but that they are sent into the world as instruments of God's saving will.
61. The conversations of our joint European Commission have shown that as Anglicans and Lutherans try to come to terms with the challenges of modern Europe we discover how much our traditions have in common and we recognize the urgent need for closer relationships. This should not be interpreted in an exclusive sense over against other Christian traditions. Yet, since both traditions reflect similar theological presuppositions with regard to their inner life, their task, and also their relation to the societies in which they find themselves, exchange, encouragement, enrichment and communion are an evident necessity as well as a dominical imperative.

## **V. Recommendations**

62. On the basis of the agreement we have reached, and in the light of the earlier agreement recorded by the International Conversations together with the long-

standing dialogue in the USA and the wider ecumenical consensus, we as a Commission believe that there are no longer any serious obstacles on the way towards the establishment of full communion between our two Churches. What differences of theological emphasis remain we regard as not serious enough to divide our Churches, though we recognize that our agreement needs to be tested and received by the Churches before it can be implemented and a changed relationship result.

63. On the basis of the theological agreement that has been reached on Justification, Baptism, the Eucharist and Ministry, and the considerable convergence we have noted on Apostolic Succession and the Historic Episcopate, we are able to acknowledge each other as true Churches of Christ preaching the same Gospel, possessing a common apostolic ministry, and celebrating authentic sacraments. But we recognize that it will take time for this agreement to be received by our Churches and that a changed relationship, if it is to be real in the actual life of our Churches and not simply amongst theologians, will need to be implemented by stages.

64. We therefore propose the following interim steps towards the full communion which we believe is now ultimately possible and which must also necessarily involve not only the complete interchangeability of our ministries but also a visible sharing together in the *common life* of the Body of Christ (cf. Anglican Consultative Council 5, Full Communion, pp. 45-6).

*We recommend that*

- a) Anglican and Lutheran Churches in Europe should welcome communicants from the other Church and encourage their own communicants to receive Holy Communion in Churches of the other tradition, both where pastoral need arises and also when an ecumenical occasion makes this appropriate (cf. ALIC, para. 96).
- b) Our Churches in Europe should now also make provision for a fuller mutual participation in eucharistic worship than has hitherto been authorized, by allowing Lutheran pastors and Anglican priests to celebrate the eucharist together, subject to the tradition and law of the respective Churches and where local conditions make this desirable.
- c) In a similar way and under the same conditions provision should also be made for occasional mutual participation in presbyteral and episcopal ordinations. This would give visible expression to the degree of communion we already share and to the role of the episcopate in relation to the catholicity of the whole Church. Such participation would be understood in terms of the agreement we have reached on the relation between apostolic succession and the historic episcopate and would con-

tribute towards good relations between Lutheran Churches which have retained the historic episcopate and those which have not.

- d) Our Churches in Europe should give particular attention to the earlier practical proposals of the International Conversations (cf. ALIC, paras. 100-6). We emphasize again the importance of pastoral and theological exchanges and the recommendation that there should be 'more frequent exchanges of theologians and scholars' as well as of 'theological students and younger clergy' who 'can learn much and give much by spending a period of their early ministry in the context of a Church other than their own' (ALIC, para. 104). We would also encourage the 'twinning' of cities, dioceses and even parishes as an important way of opening the riches of each other's traditions to the people of our two Churches who share the common pastoral situation and challenge we have described.

**[Editors' note:** In this appendix the report of the European Regional Commission cites paragraphs 100-106 of the Pullach Report. In the present publication these paragraphs appear on pp. 40-42 and are not reprinted here.]

## Appendix 1

### List of Participants

#### **Lutheran**

The Revd Dr Günther Gassmann (Co-Chairman)  
The Rt Revd Dr Johannes Hempel  
The Revd Dr András Ruess  
The Revd Professor Torleiv Austad  
The Very Revd Toivo Arvi Seppänen  
The Revd Professor Lars Österlin (Co-Secretary)

#### **Anglican**

The Rt Revd John Gibbs (Co-Chairman)  
The Revd Professor James Atkinson  
The Rt Revd Richard P. C. Hanson  
The Revd Chancellor O. Geoffrey Rees  
The Rt Revd Neil Russell (Corresponding Member)  
The Revd Canon Christopher Hill (Co-Secretary)

## Appendix 2

[**Editors' note:** In this appendix the report of the European Regional Commission cites paragraphs 17-95 of the Pullach Report. In the present publication these paragraphs are not reprinted here.]

### Abbreviations

- ALIC      *Anglican-Lutheran International Conversations*. The Report of the Conversations 1970-1972 authorized by the Lambeth Conference and the Lutheran World Federation: Pullach, 1972. SPCK, London 1973.
- ARCIC      Anglican-Roman Catholic International Commission, *The Final Report*: Windsor, 1981. CTS/SPCK, London 1982.
- BEM      *Baptism, Eucharist and Ministry*. Faith and Order Paper No. III. World Council of Churches, Geneva 1982.
- LED 1972      *Lutheran-Episcopal Dialogue, A Progress Report*. Forward Movement Publications, Cincinnati 1972.
- LED 1980      *Lutheran-Episcopal Dialogue*. The Report of the Lutheran-Episcopal Dialogue: Second Series 1976-1980. Forward Movement Publications, Cincinnati 1981.
- RCLJC      Roman Catholic-Lutheran Joint Commission, *The Eucharist*, and *The Ministry in the Church*. Lutheran World Federation, Geneva 1978 and 1982.

# Report of the Anglican-Lutheran Joint Working Group

Cold Ash, Berkshire, England, 28 November – 3 December 1983

## I. Introduction

1. The last fifteen years have seen a remarkable convergence between the Anglican and Lutheran Communions and their member churches. This applies both to theological understanding and practical contacts and exchange. The two Christian traditions have rediscovered a deep affinity in faith, worship, life and mission and a mutually enriching diversity of forms in expressing Christian faith and life.
2. In order to further this emergence of a new relationship between Anglicans and Lutherans, Anglican-Lutheran International Conversations took place from 1970 to 1972. A small Anglican-Lutheran Working Group met in 1975. Official Episcopal-Lutheran conversations have been conducted in the USA since 1969. They led in September 1982 to the decision of three Lutheran churches and the Episcopal Church to enter into a relationship of "interim sharing of the eucharist". An Anglican-Lutheran European Regional Commission met from 1980 to 1982. Dialogues in other countries have begun. Many forms of closer co-operation have emerged in all parts of the world.
3. This progress led the Anglican Consultative Council (ACC) in 1981 to recommend that the Lutheran World Federation (LWF) be invited to reconvene a Joint Working Group. This initiative was welcomed by the Executive Committee of the LWF in 1982. Both sides appointed an Anglican-Lutheran Joint Working Group and agreed that this group should
  - receive information about the development of Anglican-Lutheran relations in different parts of the world
  - assess the results of Anglican-Lutheran dialogues, especially in Europe, Tanzania and the USA
  - make recommendations with the intention of proposing how the two Communions might achieve full communion
  - suggest procedures that would assure closer cooperation between the two bodies.
4. The Anglican-Lutheran Joint Working Group met from 28 November to 3 December 1983 at The Cold Ash Centre, Cold Ash, Berkshire, England. The meet-

ing was marked by a spirit of joy and gratitude for a new era in Anglican-Lutheran relations. The participants now submit their report to the ACC and LWF and through them to the Anglican and Lutheran churches.

## II. The Historical Background of Anglican-Lutheran Relations

5. In order to assess adequately the significance of recent theological convergence and growing contacts, exchange and collaboration between Anglican and Lutheran churches in many parts of the world, a glimpse at the history of our relations might be helpful.
6. In international, regional and national Anglican-Lutheran dialogues confidence is expressed that both churches are on the way towards full communion with each other. Such confidence is based on growing theological agreement and consensus. But it is also rooted in the rediscovery of common theological orientations, manifold contacts and sacramental sharing during the Reformation period and after. Today our churches, which had in many ways become strangers to each other during the intervening period, are discovering afresh their common convictions of faith, and a mutually enriching diversity in forms of worship, spiritual life, theological thinking and ethos, and in mission and service.
7. The following historical overview is taken from the Report of the Anglican-Lutheran European Regional Commission.

### *Our Common Heritage*

8. In the early stages of the Reformation close ties existed between the Reformers in Britain and on the Continent. Under Henry VIII and Edward VI many English Reformers were strongly influenced by Luther's writings. Attempts were made, though politically motivated, to formulate an official consensus between English and German theologians and churchmen (*The Wittenberg Articles* 1536). This early Lutheran influence has left its mark on Archbishop Cranmer's first Book of Common Prayer, the Book of Homilies, English translations of the Bible, and, through a number of earlier doctrinal statements, on many of the *Thirty-nine Articles of Religion* (*The Ten Articles* 1536, *The Bishops' Book* 1537, *The Thirteen Articles* 1538).
9. The theological common ground between Lutherans and Anglicans was soon superseded by the fast advance of Reformed, Calvinistic concepts. In England such views concerning the real presence in the eucharist and predestination found

wide acceptance. Moreover, many of those who had been exiled on the Continent in the reign of Mary returned under Elizabeth I as zealous advocates for further reform of the English Church, following the example of the Church of Geneva.

### ***The Parting of the Ways***

10. From the second part of the sixteenth century the internal Puritan threat to abolish the episcopal system disturbed the unity of church and state in England and called forth a defence of the Church of England which emphasized its own identity by advocating its particular "middle way" between Rome and Geneva. In the same period some Lutheran Churches on the Continent retained a similar structure to the English Church, as in Sweden and Finland; others were forced to abandon the episcopal system. In either case the awareness of a family relationship between the Anglican and the Lutheran Churches was still strong. Mutual recognition and intercommunion were freely practised.
11. But this period also witnessed the beginning of a separate development. The defence against puritanism was in the main directed against the Reformed and Independent traditions, yet it also gave rise to critical attitudes towards all the Reformation Churches on the Continent. The Anglican theological method had as its main criterion the interplay between Scripture, tradition and reason. The Lutheran criterion of *sola scriptura* did not exclude a high esteem for tradition, but could not attribute to reason the same role as in English theological thinking.
12. Other developments and influences, many of them non-theological, led to further estrangement between the Anglican and Lutheran Churches. Perhaps the most influential force in this development was the Oxford Movement. Lutheranism was identified with Protestantism as it was encountered in England. Lutherans, on the other hand, tended to see in Anglicanism an expression of semi-Catholicism which they could not acknowledge. In practice this resulted in barriers to intercommunion and the failure to recognize each other as Churches. The deepest difference was seen in the understanding and structure of the ministry with its wider implications for eucharistic theology and ecclesiology.
13. However, even during these centuries of separate development many relationships between Anglican and Lutheran Churches continued. In both traditions there were individuals and groups who renewed contacts, enabled mutual theological exchange, and fostered a close relationship between Anglicans and Lutherans, especially in Scandinavia. The history of Anglican-Lutheran relations is a complex one—and cannot be reduced to one simple pattern.

14. The inadequate and often distorted images of Anglicanism and Lutheranism created during these centuries are still present realities, and much needs to be done to correct them, but since the beginning of this century new developments have increased mutual knowledge and exchange, and have produced far-reaching changes in our relationship. This leads us to a new stage.

### **III. Anglican-Lutheran Relationships Today**

15. Anglican-Lutheran relationships today are the result of several more general developments during the last few decades:
  - (a) The ecumenical movement has provided many occasions for more frequent encounters between Anglicans and Lutherans. This has contributed to better mutual understanding between individuals and groups on both sides. A similar contribution has come from the conversations and the different arrangements for eucharistic sharing between the Church of England and the Scandinavian and Baltic Lutheran churches before and after the Second World War.
  - (b) Since the Second World War, the translation of theological works, increased exchange through visits and study in the other church context, together with growing contact between both leaders and church members, have broadened mutual knowledge and understanding.
  - (c) The ecumenical activity and the growing self-consciousness of Anglican and Lutheran churches in countries outside Europe have freed Anglican-Lutheran relations from their limited European perspective, and invested them with a special urgency, since Anglicans and Lutherans are living side by side in these countries and share common tasks of mission and service.
16. Together with this intensified exchange, there have been convergences resulting from general theological and ecumenical thinking, as well as the rediscovery of elements in our two traditions which indicate a close affinity. In addition to agreement on central Christian doctrines, these convergences include among others:
  - (a) Becoming conscious that we share, as Anglicans and Lutherans, the same roots: Emphasis on the witness of Holy Scripture as normative and on continuity with the apostolic faith and mission throughout the centuries and appreciation of the Reformation as a renewal movement within the Church catholic and not as a beginning of a new church.
  - (b) Realizing afresh that our two churches are marked by a high esteem for sacramental life and liturgical worship.
  - (c) Affirming together the Church as a community, constituted by Jesus Christ through his presence and action through the means for grace. This com-

munity, empowered by the Holy Spirit, is called to responsibility for the wider human community in which it lives.

- (d) Adopting similar views, assisted by the results of biblical and historical research, concerning the emergence of the Christian Church and its institutions. This and basic agreements on the understanding of apostolicity and on the nature, place and function of the ordained ministry within the ministry of the whole people of God have removed many former differences.
  - (e) Realizing that both Anglican and Lutheran churches comprehend convictions and forms of expression which are commonly associated with the "catholic" and with the "protestant" traditions within Christianity. This enables them to exercise together a mediating role in efforts towards Christian unity.
17. Bilateral dialogues between our two churches have discovered, received, clarified and formulated these and other agreements and convergences. They are, therefore, paying an essential role in fostering the growing theological consensus between our two churches and in helping to broaden the awareness of the reality for such agreements and convergences. They challenge our churches to reconsider their relations and provide the necessary basis for decisions aiming at closer relationships with one another.
18. Increased contacts and exchange and theological dialogue and convergence have improved relationships between Anglican and Lutheran churches to a remarkable degree during recent years. But the forms of such relationships vary according to situations. A general, and far from complete, overview indicates the following types of relationships:
- (a) In many countries there exists eucharistic hospitality between our churches as part of a broader invitation to communicant members of trinitarian churches under the specific provisions/regulations of the respective churches. In these countries our churches also work together in specific projects and programmes.
  - (b) A more specific relation between Anglican and Lutheran churches is found in situations where they have established bilateral contacts, cooperation, sharing in social work, assistance in pastoral work, mutual participation in worship and on special occasions, e.g. the consecration or installation of a bishop. These forms of relationships we find in all parts of the world, e.g. Europe, Canada, Latin America, Namibia, Tanzania, Madagascar, Papua New Guinea, Malaysia.
  - (c) In some situations these contacts have led to the desire to enter into a theological dialogue with the purpose of deepening these contacts, of overcoming still existing differences and of moving to forms of official eucharistic sharing. This step has been taken or is planned, e.g. in Canada and Tanzania.

- (d) In other situations such a theological dialogue between Anglicans and Lutherans has already been conducted for several years and has resulted in reports and even in decisions by the churches involved. The two most significant examples of this dialogue are the Lutheran-Episcopal dialogue in the USA and the Anglican-Lutheran dialogue in Europe. Both dialogues built on the foundations laid by the *International Anglican-Lutheran conversations 1970-1972* and have enriched one another as well as profited from the multilateral dialogue in Faith and Order which resulted in *Baptism, Eucharist and Ministry*, 1982.
- (e) *The Lutheran-Episcopal dialogue in the USA* entered its third round in December 1983. After work between 1969 and 1972 the first dialogue commission presented a *Progress Report* in 1972. A new commission met between 1976 and 1980, and its Report and Recommendations were published in 1981. On the basis of these studies the Conventions of the American Lutheran Church, the Association of Evangelical Lutheran Churches, the Episcopal Church in the USA and the Lutheran Church in America adopted in September 1982 an agreement. It expresses mutual recognition as churches in which the gospel is preached and taught, establishes a relationship of "interim sharing of the Eucharist" and encourages forms of joint worship, mutual prayer, common study of Holy Scriptures, joint programmes of religious education, mission, social action, etc. (see Appendix II). This dialogue is of special significance because it is the first one which has led to action by the participating churches.
- (f) *The Anglican-Lutheran European Commission* met between 1980 and 1982. Its *Report* was published in 1983. The Commission set its reflections on several doctrinal issues—justification, baptism, eucharist, spiritual life and liturgical worship, ordained ministry and episcopacy and the nature of the Church—in the wider context of the challenges arising from the situation and mission of Anglican and Lutheran churches in present-day Europe. This dialogue, therefore, makes the affirmation that mission is the proper context of the search for unity. In its recommendations the Commission stated its belief that "on the basis of the agreements we have reached, and in the light of the earlier agreement recorded by the International Conversations together with the long-standing dialogue in the USA and the wider ecumenical consensus... there are no longer any serious obstacles on the way towards the establishment of full communion between our two Churches". This conclusion goes somewhat beyond the actions resulting from the dialogue in the USA, but the recommendations of the European dialogue are basically pointing in the same direction. Another difference is that the report of the European dialogue has not yet been received or officially accepted by the churches concerned.

19. Though there are areas where closer Anglican-Lutheran relations are still non-existent or only in their initial stages, the overall development is remarkable and constitutes a new and highly significant stage in the history of the two Communions. This development has also led to increasingly close relations between the Anglican Consultative Council and the Lutheran World Federation. The most advanced stage of relationships has been reached in the USA where the third round of Lutheran-Episcopal dialogue, begun in December 1983, may profit from the theological progress achieved in the European dialogue. It is to be hoped that these achievements serve as an impulse for Anglican-Lutheran relations in other parts of the world so that Anglicans and Lutherans also as two world-wide communions continue to move towards full communion in obedience to their common Lord and Saviour in serving together his mission in the world.
20. The relation between national and international dialogues is of great importance. National dialogue is naturally geared to a specific geographical location, but it provides the opportunity to apply the more general theological thinking of international dialogue to a specific situation. Conversely the national dialogue draws on the insights gained, in other dialogues. This inter-relation is not just one of dependence of one upon another (national upon international) but a mutual activity both testing conclusions and ensuring consistency.
21. The active participation of both our churches in the multilateral Faith and Order conversations provides a common reference point and a wider framework for their dialogue. This is also important in view of the fact that Anglican-Lutheran discussions are conducted side by side with other interchurch dialogues of our churches and communions. Such parallel conversations may run the risk of pursuing different directions and of appearing to be saying different things to different partners. The broader multilateral conversations, together with the meetings of the Forum on Bilateral Conversations and other efforts, help to maintain consistency and theological credibility. Increasing communication and exchange between the different dialogues also has the advantage of mutual enrichment. The Lutheran-Anglican dialogue has, for example, much profited from the statements on apostolicity, episcopé and episcopacy in the Lutheran-Roman Catholic, Anglican-Roman Catholic and the Faith and Order conversations.
22. What has emerged from these different dialogues is that Anglicans and Lutherans have a distinctive role in ecumenical endeavours. Our traditions have a common root, and both our churches have been separated from communion with the Roman Catholic Church. Because of their history, therefore, both regard dialogue with the Roman Catholic Church as a principal responsibility. Between these churches an ecumenical breakthrough would heal a painful division with far-reaching consequences and would

be of major importance for the unity of Christ's Church. Such a consideration and commitment provides a strong link between us, but it also provides a link in the wider ecumenical scene, where both our churches, being catholic and reformed, are in dialogue also with the Orthodox, Reformed and other traditions.

23. In addition, our Anglican-Lutheran dialogue can now find a framework, and a source of enrichment for its further development in the Faith and Order document *Baptism, Eucharist and Ministry* (BEM). This document has a different focus and status from the reports and recommendations coming from bilateral commissions, but it serves the same purpose of contributing to the movement towards visible unity. It will, therefore, be natural and helpful if our churches study and evaluate BEM together with the reports from their bilateral conversations. Since Anglicans and Lutherans appear to be adopting similar positions with regard to BEM, we hope that this will also be of assistance to their moving closer to one another on their path towards full communion.

#### IV. Goal of Anglican-Lutheran Dialogue

24. We look forward to the day when full communion is established between Anglican and Lutheran churches.
25. By full communion we here understand a relationship between two distinct churches or communions. Each maintains its own autonomy and recognizes the catholicity and apostolicity of the other, and each believes the other to hold the essentials of the Christian faith:
  - (a) subject to such safeguards as ecclesial discipline may properly require, members of one body may receive the sacraments of the other;
  - (b) subject to local invitation, bishops of one church may take part in the consecration of the bishops of the other, thus acknowledging the duty of mutual care and concern;
  - (c) subject to church regulation, a bishop, pastor/priest or deacon of one ecclesial body may exercise liturgical functions in a congregation of the other body if invited to do so and also, when requested, pastoral care of the other's members;
  - (d) it is also a necessary addition and complement that there should be recognized organs of regular consultation and communication, including episcopal collegiality, to express and strengthen the fellowship and enable common witness, life and service.
26. To be in full communion means that churches become interdependent while remaining autonomous. One is not elevated to be the judge of the other nor

can it remain insensitive to the other; neither is each body committed to every secondary feature of the tradition of the other. Thus the corporate strength of the churches is enhanced in love, and an isolated independence is restrained.

27. Full communion carries implications which go beyond sharing the same eucharist. The eucharist is a common meal, and to share in it together has implications for a sharing of life and of common concerns for the mission of the Church. To be in full communion implies a community of life, an exchange and a commitment to one another in respect of major decisions on questions of faith, order, and morals. It implies, where churches are in the same geographical area, common worship, study, witness, evangelism, and promotion of justice, peace and love. It may lead to a uniting of ecclesial bodies if they are, or come to be, immediately adjacent in the same geographical area. This should not imply the suppressing of ethnic, cultural or ecclesial characteristics or traditions which may in fact be maintained and developed by diverse institutions within one communion.

## **V. Moving Towards Full Communion**

28. Unity by stages is a concept that is gaining wide recognition, though not great clarity of definition. It implies that the end cannot be seen from the beginning, and that unity must be pursued in terms of movement and process. It does imply that we know the direction in which we wish to move, and that we take definite steps to break down the barriers which at present stand in the way of visible unity.
29. Lutherans and Anglicans concur that agreement in the faith is a proper prerequisite for unity: it is a stage on the way to its achievement. The agreed statements of dialogues carry the authority only of their members until they receive the approval of the appropriate juridical authorities of the churches. This approval should itself reflect a general consensus within the churches which must not only involve dialogue but also common prayer and practical collaboration.
30. An agreed statement is thus a crucial vehicle of consensus and provides grounds for decision-making about a changed relationship between churches—its “reception” by the churches is therefore a decisive stage on the way towards unity. The statements provide a basis for mutual recognition of churches and members and thus allow some degree of eucharistic communion.
31. Under certain conditions, individuals or groups are admitted to Holy Communion in one another's churches before full communion has been achieved. One way to describe this initial stage is “limited eucharistic sharing”. A specific ex-

ample of this stage is the "interim sharing of the eucharist" that has been achieved in North America. In other Lutheran and Anglican churches those responsible should discuss and could adopt the same agreement or an adaptation. In so doing, they would accept the goal of full communion, committing themselves to resolve the remaining questions and work together. Some of these questions may only be resolved within the new relationship of limited eucharistic sharing.

32. The goal of full communion may be described as full mutual recognition of catholicity and apostolicity. That is to say, the churches become aware that they share a common identity in all essentials of the Christian faith, recognizing that they are in harmony and expressing their agreement in statements as well as in life. Full agreement in the faith should include proposals for implementation, that is, the implications of agreement on what is to be done.
33. At this time there are no Lutheran and Anglican churches in full communion with each other. To reach that goal, they must address and reach consensus on the following issues: authority in the Church, the gospel and its implications, justification/salvation, the sacraments, the ministry and its ordering. In the process of reaching consensus on these issues, they may make their own the agreements which are already in place or develop future ones. They must also jointly address and act upon such concerns as witness and evangelism, worship and prayer, and service. The churches may well discover as they address and act on certain of these issues that this can best be done through their international institutions (the Lutheran World Federation and the Anglican Consultative Council).
34. It would be necessary before the goal of full communion to have developed some *modus vivendi* of worship and work. The tentative beginnings of common prayer, study, witness, and evangelism as well as joint projects begun during the stage of interim eucharistic sharing should become the norm when the goal of full communion has been reached and hence must develop greatly before the step to full communion can be taken. The experience of the agreement in faith and recognition of ministries must be accompanied by genuine renewal for both Lutherans and Anglicans by which their constituencies can better see, understand and carry out the apostolic ministry in the service of the gospel.

## Recommendations

On the basis of the international, regional and national dialogues between Anglicans and Lutherans and in the light of the communion centered around Word and sacrament we have experienced in each other's traditions, we are mutually able to recognize the

## Report of the Anglican-Lutheran Joint Working Group

presence of the Church of Jesus Christ in our respective Communion. This recognition can be affirmed even if there is not as yet complete agreement on the ministerial expressions of apostolicity. But in spite of convergence rather than consensus on this sensitive issue our mutual recognition of Christ prompts us to move with urgency towards the fullest possible ecclesial recognition and the goal of full communion.

To this end as first steps upon the way we recommend that:

### *I*

- (a) Anglican and Lutheran churches should officially encourage the practice of mutual eucharistic hospitality—if this is not already authorized—where pastoral need exists and when ecumenical occasions make this appropriate;
- (b) The churches of our two Communion should make provision for appropriate forms of “interim eucharistic sharing” along the lines of that authorized in the USA or recommended by the European Regional Commission as a further step towards full communion where there is a commitment to that goal.

We also recommend that:

### *II*

- (a) The ACC and the LWF should monitor the developing relationships between the two churches and encourage these relationships by communicating the information gathered to their member churches—in the first instance sending them this report;
- (b) The ACC and the LWF should establish a permanent Continuation Committee to co-ordinate and assess developing Anglican-Lutheran relationships and dialogues;
- (c) The ACC and the LWF should mutually invite consultants and observers to international bodies or consultations where they have not already done so;
- (d) The ACC and the LWF should arrange a joint consultation (with advisers from their major dialogue partners) on the relation between Apostolic Succession, the Ministry of the whole People of God, Episcopacy and the Historic Episcopate, taking the BEM treatment of this issue as its framework together with the results of appropriate bilateral dialogues;
- (e) The ACC and the LWF should encourage theological and pastoral exchanges and study at regional or church to church levels—such as the established

Anglican-Scandinavian theological and pastoral conferences—in regions where this has not so far taken place with a view to (i) examining and preparing ways to full communion; (ii) exploring jointly common pastoral and evangelistic challenges and opportunities;

- (f) The ACC and the LWF should, in consultation with the WCC, cooperate more closely in political and social matters of mutual concern, especially in relation to urgent situations in countries (e.g. Namibia) where the two traditions exist in some strength.

## Appendix I

### Anglican Lutheran Joint Working Group

#### **Participants**

##### ***Anglican***

The Rt Rev. J. Gibbs  
Coventry, England

The Rev. Nehemiah Hamupembe  
Swakopmund, Namibia

The Rev. Dr William A. Norgren  
New York, USA

The Rev. Francis Ntiruka  
Kasulu, Tanzania

The Most Rev. E.W.S. Scott (co-chairman)  
Toronto, Canada

##### ***Lutheran***

The Rt Rev. J.R. Crumley, Jr.  
New York, USA

The Rev. Professor Per Lønning  
Strasbourg, France  
(proxy for Bishop Hanselmann)

The Rt Rev. Sebastian Kolowa  
Lushoto, Tanzania

The Most Rev. Dr Olof Sundby (co-chairman)  
Lund, Sweden

## **Secretaries/Consultants**

### ***Anglican***

The Rev. Canon Christopher Hill  
London, England

The Rev. George Braund  
London, England

### ***Lutheran***

The Rev. Dr Carl H. Mau, Jr.  
The Rev. Dr Günther Gassmann  
The Rev. Dr Roger Kahle  
Lutheran World Federation  
Geneva, Switzerland

The Rev. Dr William Rusch  
New York, USA

## Appendix II Agreement

Adopted by the Conventions of the American Lutheran Church, the Association of Evangelical Lutheran Churches, the Episcopal Church in the USA and the Lutheran Church in America

September 1982

It was voted/resolved that the above mentioned churches

1. welcome and rejoice in the substantial progress of the Lutheran-Episcopal Dialogues (LED) I and II and of the Anglican-Lutheran International Conversations, looking forward to the day when full communion is established between the Anglican and Lutheran churches;
2. recognize now the . . . (name of church) as a church in which the Gospel is preached and taught;
3. encourage the development of common Christian life throughout the respective churches by such means as the following:
  - a) Mutual prayer and mutual support, including parochial/congregational and diocesan/synodical covenants or agreements.
  - b) Common study of the Holy Scriptures, the historical and theological traditions of each church and the materials of LED I and II.
  - c) Joint programs of religious education, theological discussion, mission, evangelism, and social action.
  - d) Joint use of physical facilities.
4. Affirm now on the basis of studies of LED I and LED II and of the Anglican-Lutheran International Conversations that the basic teaching of each respective church is consonant with the Gospel and is sufficiently compatible with the teaching of this church that a relationship of Interim Sharing of the Eucharist is hereby established between these churches in the USA under the following guidelines:
  - a) Extend a special welcome to members of the . . . (name of church) to receive Holy Communion in it under the . . . (reference to respective regulations). This welcome constitutes a mutual recognition of Eucharistic teaching sufficient for Interim Sharing of the Eucharist, although this does not intend to signify that final recognition of each other's Eucharists or ministries has yet been achieved.

- b) Recognize that bishops of dioceses of the Episcopal Church and bishops/presidents of the Lutheran districts/synods may by mutual agreement extend the regulations of church discipline to permit common, joint celebration of the Eucharist in their jurisdictions. This is appropriate in particular situations where the said authorities deem that local conditions are appropriate for the sharing for worship jointly by congregations of the respective churches. The presence of an ordained minister of each participating church at the altar in this way reflects the presence of two or more churches expressing unity in faith and baptism as well as the remaining divisions which they seek to overcome; however, this does not imply rejection or final recognition of either church's Eucharist or ministry. In such circumstances the Eucharistic prayer will be one from the Lutheran Book of Worship or the Book of Common Prayer as authorized jointly by the bishop of the Episcopal diocese and the bishops/presidents of the corresponding Lutheran districts/synods.
  - c) Request that the experience of this Interim Sharing of the Eucharist be communicated at regular intervals to the other churches of the Lutheran and Anglican Communions throughout the world, as well as to the various ecumenical dialogues in which Anglicans and Lutherans are engaged, in order that consultation may be fostered, similar experiences encouraged elsewhere, and already existing relationships for full communion respected.
5. Authorize and establish now a third series of Lutheran-Episcopal Dialogues for the discussion of any other outstanding questions that must be resolved before full communion (*communio in sacris*/altar and pulpit fellowship) can be established between the respective churches, e.g. implications of the Gospel, historic episcopate, and ordering of ministry (bishops, priests, and deacons) in the total context of apostolicity.

### Appendix III

## Anglican-Lutheran Dialogue: Bibliography

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# The Niagara Report

## Report of the Anglican-Lutheran Consultation on *Episcopate*

Niagara Falls, September 1987

by the Anglican-Lutheran International Continuation Committee

### Preface

Two linked events took place at Niagara Falls in autumn 1987 in the course of the international dialogue between Anglicans and Lutherans. The first was a major consultation on *episcopate* (24-29 September), and this was immediately followed (30 September-3 October) by a meeting of the Anglican-Lutheran International Continuation Committee to produce this report.

At the consultation some three dozen theologians, historians and church leaders met to tackle the issue of *episcopate*, the chief remaining obstacle to full communion between Anglicans and Lutherans. The intention of this gathering may be summarized thus:

- a) to shed some fresh light on the relationship between the topics of apostolic succession, the ministry of the whole people of God, episcopacy and the historic episcopate;
- b) to set this material in the broad perspective of the Church's mission, taking seriously the diversity of its cultural settings;
- c) and to evaluate in the light of contemporary ecumenical dialogue the current practice of *episcopate* amongst Anglicans and Lutherans, so as to offer pointers for the future reform and joint exercise of *episcopate* in the service of our common mission.

A wealth of talent and wisdom was contributed to this task, and a real meeting of minds took place on several facets of the subject. There was strong representation from Asia and Africa, where the tempo of Anglican-Lutheran co-operation is visibly quickening. The active participation of Roman Catholic and Eastern Orthodox consultants proved to be very creative. Indeed, the emerging ecumenical consensus reassured Anglicans and Lutherans that their efforts to draw closer to one another in regard to the practical exercise of *episcopate* was fully consistent with, and actually assisted by, their current bilateral dialogues with the Roman Catholic Church. Two

other factors were specially helpful to the consultation: the daily sharing of worship according to the Anglican and Lutheran traditions, and the peaceful and hospitable atmosphere of Mount Carmel retreat house where we stayed.

Those who took part found this to be a fruitful and stimulating occasion, and it was agreed that the papers contributed should be made available in due course to a wider public by the Anglican Consultative Council (ACC) and the Lutheran World Federation (LWF).

The Anglican-Lutheran Continuation Committee met after the consultation to distil its findings and recommend attainable goals to ACC and LWF. It will be for these parent bodies as well as for individual member churches to decide whether this 'Niagara Report' represents any breakthrough in understanding, and how far and how soon its proposals should be implemented.

We wish to record our warm and grateful thanks to all who contributed to the consultation, and to the secretarial staff, Irmhild Reichen-Young and Vanessa Wilde.

David Tustin  
Bishop of Grimsby

Sebastian Kolowa  
Presiding Bishop  
Evangelical Lutheran Church in Tanzania

Niagara Falls, October 1987

## Introduction

1. Official Anglican-Lutheran conversations on the international level extend back over two decades. The first—the Anglican-Lutheran International Conversations 1970-1972 (ALIC) —authorized by the Lambeth Conference and the Lutheran World Federation (LWF) produced the *Pullach Report*.<sup>1</sup> Building upon it, the international relationship was intensified by a planning group meeting in 1975 and, more especially, by a Joint Working Group in 1983, which recommended to the Anglican Consultative Council (ACC) and the LWF that they establish an International Continuation Committee. It should both enable further international conversation and help to make the results of the various national and regional Anglican-Lutheran dialogues contribute to progress elsewhere.
2. At its first meeting in Wimbledon, England, 1986, the Anglican-Lutheran International Continuation Committee (ALICC) laid plans for a joint consultation on *episcopate*, regarded as the chief obstacle to full communion (see its report, Appendix III). Its members are listed in Appendix II. That international consul-

<sup>1</sup> For publication details of Reports etc. see Bibliography at the end of this document.

tation took place in Niagara Falls, Ontario, Canada in September 1987 and provided the basis for this report. The participants are listed in Appendix I.

3. Numerous dialogues between Anglicans and Lutherans during the past twenty years have discovered how much we share in doctrine, worship, mission, and the understanding and functioning of ministry. The Anglican-Lutheran European Regional Commission (ALERC) concluded that 'there are no longer any serious obstacles on the way towards the establishment of full communion between our two Churches' (*Helsinki Report, 1982*). A further expression of the wide extent of agreement is contained in Section III (paragraphs 60-80) of this present report. But the documents resulting from these official encounters have repeatedly identified differences in the *practice of episcopate* (that is, pastoral leadership, co-ordination and oversight), especially the presence or absence of bishops in the historic episcopate, as the chief (if not the only remaining) obstacle to full communion. By *historic episcopate* we mean an episcopate which traces its origins back through history to at least the end of the second century. We use the phrase *apostolic succession* in the 'substantive sense' identified by the Lutheran-Roman Catholic Joint Commission (LRCJC) document *The Ministry in the Church* (59,60) to signify 'the apostolicity of the Church in faith' (see further *Baptism, Eucharist and Ministry* (BEM) M 34-5; paragraphs 19, 20 below; *Helsinki Report*, 40 and 43; *Pullach Report*, 1973, 87-89; *LED II*, 1980, pp. 61-62). Thus attention to this topic has been recognized as necessary if we are to:
  - a) continue movement towards full communion between our respective Churches;
  - b) facilitate the ongoing development of common life and mission in various regions where our Churches function in the same geographical areas; and
  - c) open up structural possibilities for the more complete future realization of full communion especially in the countries where our Churches exist side by side.
4. The differences between us in the dimension of *episcopate* include not only the presence or absence of bishops in the historic episcopate but also differences in the significance our Churches attach to such bishops. These differences serve as the focal point for mutual fears and suspicions, prejudices and distorted perceptions. They also seem to threaten existing agreements with other Churches as well as ecumenical expectations expressed in dialogues of both our Churches with the Roman Catholic and Orthodox Churches.
5. We have identified, through the work of our predecessors in dialogue and with the assistance of our colleagues in the most recent consultation, some perspectives on

this topic which we believe can help our Churches to overcome their differences, as well as ground and shape full communion, and assist its structural expression.

6. In the document which follows, initial and major attention is given to the mission of the Church and its first realization in the communities of the New Testament period (Section I). We give mission such prominence because at Wimbledon 1986 (see Appendix III), our survey of the situation of our Churches throughout the world impressed upon us the fact that the agenda and the timetable for full communion between Anglicans and Lutherans is experienced differently in different parts of the world. However, the urgency of giving attention to the nature of the Church's mission is universal. Indeed, the crisis of the Church in mission is at least as great in those countries in Europe and North America where the need for full communion may be less urgently perceived. At Wimbledon, therefore, we determined that the theme for the consultation on *episcopate* would be '*Episcopate in Relation to the Mission of the Church*'. What we are presenting in Section I:
  - (i) reflects a significant portion of our work at Niagara,
  - (ii) offers a renewed perspective on the mission of the Church as the *gift* of Christ, and
  - (iii) provides the necessary context for both our understanding of *episcopate* and our proposals for the realization of full communion between our Churches.

We conclude that it is a mistake to hold that there is only one criterion, which must be satisfied, that of an unbroken chain of ordinations from the apostles' time, if one Church is to recognize another as truly apostolic.

7. Then we seek to identify the major requirements for carrying out the mission of the Church in so far as they concern *episcopate* or the ministry of pastoral leadership, cooperation, and oversight (Section II). These are doxology, continuity, disciplined life together, nurture, and faithfulness to the goal of human history given in Jesus Christ. We show how the office of bishop in the early Church sought to hold local churches firm in the *koinonia* or communion of the faithful in all ages (diachronic catholicity) and in all places (synchronic catholicity). We consider subsequent developments in the episcopal office and evaluate Anglican and Lutheran forms of succession in the presiding ministry since the Reformation.
8. The document continues with a summary of 'the truths we share', identifying the common tradition of faith, confession, sacramental life, and perspective on order which Anglicans and Lutherans have discovered in each other (Section III).
9. All this is preparatory to the proposals we make to Anglicans and to Lutherans for the immediate establishment of full communion (Section IV). We conclude

this section with a series of proposals for reform, which both traditions need to consider in order to renew the ministry of *episcope*.

10. Finally, we identify for our Churches the legislative actions needed, the structures for shared mission and ministry, and the concrete liturgical recognition which would inaugurate our full communion (Section V).

## **I. The Nature of the Church and its Mission**

Praise be to the God and Father of our Lord Jesus Christ, who has bestowed on us in Christ every spiritual blessing in the heavenly realms. (Eph. 1.3).

11. The Christian Church is first of all overwhelmingly conscious of the splendour of God's gifts—in Christ we have been chosen to be dedicated and full of love, to be accepted as heirs of God, to be forgiven, to be part of a plan that the whole universe be brought into a unity, and to receive the seal of the Holy Spirit as a pledge that we shall indeed enter into that inheritance. But to realize the magnificence of these gifts the Church continually needs yet another gift, that of spiritual insight. Only so will we have any conception of the resources of power open to those who trust in Christ, resources the scale of which are only measured by the fact that everything has already been put in subjection to him and that this same Christ is the supreme head of the Church which is his body (Eph. 1.4-23).
12. The life of the Church is based upon this already victorious engagement with the powers of sin and death. It is the free and unmerited grace of God which, through Christ's sacrificial death on the cross, once and for all, brings us into union with him. This is how we come to be no longer aliens, but citizens together with God's own chosen people. To be the Church is to be part of the story of the people of God entering their inheritance within God's world.
13. But it is precisely that story which reminds us of the difficulties which are to be encountered. The people of Israel, God's chosen people, were repeatedly blind or disobedient, compromised with local rulers, persecuted prophets and suffered horrific disasters. Jesus' own life of teaching, healing and acceptance of the outcast and sinner brought him into deadly rivalry with the prevailing authorities. The disciples whom he sent out were instructed to expect to be rejected as well as received; and the New Testament communities which preserved the stories of Jesus did so in a form which illustrates the fact that jealousy, disputes and misunderstandings were part of their experience even after receiving the gift of the Holy Spirit.

14. There must therefore be a two-fold consciousness in the mind of every Christian; on the one hand of the magnificence of God's gifts, on the other of the need to be prepared for difficulty, struggle and temptation. Honest reading of the history of the Christian Church compels us to admit that that Church, like the people of Israel, has repeatedly been blind or disobedient, has compromised with local rulers, persecuted its prophets and suffered horrific disasters. From that history we learn the necessity for continuous vigilance and the need for penitence.
15. It is the whole Christian Church which has been sent on its mission and been given the necessary gifts. God's plan is the unification of all things in Christ; that, and nothing less, is the goal. Before that goal is realized the Church has the task of embodying in all that it is, says and does the promise that the goal is realizable. The whole Church is witness to that promise, and every member (limb or organ) or it is inescapably part of how that goal will be understood.
16. In this sense the Church as a whole may be compared to a system of communication, no part of which is strictly irrelevant to the conveying of coherent meaning. When human beings communicate with one another it is important, if one is to avoid confusion, that words, gestures, facial expressions, and symbolic gifts should not contradict each other. Similarly when the Church wishes to be heard in a given culture, it is important that the whole of its 'language' be coherently interrelated so that its message make sense.
17. Every member of the Church is an integral part of its witness and its mission; and every member has received a gift of the Holy Spirit so that the whole may flourish. 'All members are called to discover, with the help of the community, the gifts they have received and to use them for the building up of the Church and for the service of the world to which the Church is sent' (BEM, M 5. See the whole section, M 1-6, for an expression of the sense that every Christian is involved in the Church's witness to God's plan for humankind.)
18. The outbreak of misunderstandings, personal rivalries and disputes is a threat to the coherence of the Christian mission. It is already clear from the New Testament that the early Christian communities were having to resolve urgent and complex problems specifically relating to their mission and witness. The picture we gain from the study of the New Testament is of communities wrestling with the problems of internal discipline at the same time as carrying out their mission of witness to the love of God in Jesus Christ.
19. It is in the context that the development of an authoritative, but not authoritarian, ministry must be understood. It is plain that there were from the first

those who held specific authority in the churches and who fulfilled their calling in and for the whole community (BEM, M 9). Authority was not a matter of the acquisition of status, but the bestowal of responsibilities. These responsibilities were to be exercised in such a way as to serve the mission of the whole Church in its numerous, diverse, but essentially inter-related acts and attributes. They included the maintenance of 'witness to the apostolic faith, proclamation and fresh interpretation of the Gospel, celebration of baptism and the eucharist, the transmission of ministerial responsibilities, communion in prayer, love, joy and suffering, service to the sick and the needy, unity among the local churches and sharing the gifts which the Lord has given to each' (BEM, M 34).

20. Study of the life of the early Christian communities reflected in the pages of the New Testament should make it unthinkable for us to isolate ordination at the hands of someone in linear succession to the apostles as the sole criterion of faithfulness to the apostolic commission. So many investigations have now confirmed this conclusion that the burden of proof has passed to those who would argue otherwise. Ministries of pastoral leadership, coordination and oversight have continuously been part of the Church's witness to the gospel. Indeed we may say that the mission of the Church required the coherence of its witness in every aspect of its life, and that this coherence required supervision. But the New Testament does not entitle us to assert that such supervision was carried out by a uniform structure of government inherited directly from or transmitted by the apostles (on the development of structures see further paragraphs 41-59). Thus to speak of 'apostolic succession' is to speak primarily of characteristics of the whole Church; and to recognize a Church as being 'in the apostolic succession' is to use not one criterion of discernment, but many (cf. BEM, M 35).
21. It is therefore essential for those Christian Churches which do not enjoy full communion with one another to reappropriate the substantial basis for understanding the apostolic mission of the Church with which the New Testament provides us. Mission indeed comes to special expression in the Church's apostolicity. For apostolicity means that the Church is sent by Jesus to be for the world, to participate in his mission and therefore in the mission of the One who sent Jesus, to participate in the mission of the Father and the Son through the dynamic of the Holy Spirit.
22. The Church receives its apostolicity, its mission, as the gift of him who is 'far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come'. For the Father 'has put all things under his feet and has made him the head over all things for the Church, which is his body, the fullness of him who fills all in all' (Eph. 1.21-23). Christ *can* confer his mission upon the Church because by rais-

ing him from the dead the Father conferred the final *yes* upon Christ's way of self-offering love. All powers and dominions in *this* age believe, in the last analysis, that death has the last word. The appropriate expression of such belief is humanity's unrelenting drive for self-preservation. But if the Christ has the last word, then the appropriate expression is rather self-offering, confident in the knowledge that there is more to do with life than preserve it. Those who seek to save their lives will lose them anyway. But those who offer their lives for Christ's sake will find their true selves, will find life itself (Matt. 16.24-26 and parallels).

23. The apostolicity of the Church is the mission of self-offering (not self-preservation) for the life of the world. The Church thus serves the reign of God, not the reign of sin and death. The Church serves the mission of its own devising. The Church serves the mission grounded in and shaped by Christ's way of being in the world.
24. The Kingdom of God is thus the over-arching theme of history. The Church's mission is to witness to that reign by its words and rites (proclamation and sacraments), by its structures and governance (Mark 10.35-45, especially 43), by its *being* as well as its *doing*. The Church has been given the insight into both the grounding and character of the Kingdom of God (Christ as 'Alpha' and 'way') as well as the final eschatological victory of the Kingdom of God (Christ as 'Omega' and 'fullness' or 'consummation'). Because of its *gift* of apostolic mission that Church is called to apostolic mission. In the same way the gift of holiness is the basis for the call to be unifying, the gift of unity is the basis for the call to be consecration, and the gift of catholicity is the basis for the call to be whole, orthodox and universal.

## II. Requirements for the Church's Mission

25. The *gift* of Christ is that he sends his disciples as he has been sent (John 20.21), that they are to witness to God's forgiving judgement and verdict by setting at liberty all who are in the bondage of sin, that they are to witness to God's confounding and defeat of evil by unmasking the demonic powers and joining the struggle against them. In Christ the Church is called to have and to serve the 'keys' of the kingdom of God (Matt. 16.18). In Christ the Church is called to be a sign, an instrument and a foretaste of the kingdom of God.
26. The Church awakens to the astonishing discovery that its mission is a gift, that it has indeed been given the pearl of great price, the treasure hidden in a field (Matt. 13.44-46) and that this discovery is the reason for gathering others in order to participate in the joy (Luke 15.8-10). In order to *be* such a Church it

becomes conscious that certain things are required of it. These 'requirements' follow as consequences upon the discovery that its mission is in fact a gift.

### ***Doxology***

27. The Church praises God 'for our creation, preservation, and all the blessings of this life; but above all for (God's) inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory' (Book of Common Prayer, General Thanksgiving). It has been given the word of Christ for teaching, admonition, wisdom as it sings and preaches, in prison and out of it (Acts 16.25), 'with thankfulness... to God' (Col. 3.16). It is called 'in word or deed (to) do everything in the name of the Lord Jesus, giving thanks to God the Father through him' (Col. 3.17). It has been baptized a royal priesthood as a people claimed by God for his own to proclaim the triumphs of one who has called us out of darkness into his marvellous light (1 Pet. 2.9). It has been given the meal by which it receives with thanksgiving the final, full and costly sacrifice of Christ on the cross. In this meal the Church has been given its identity as the community which anticipates the heavenly banquet of consummated salvation (Isa. 25.6-8; Matt. 26.29; Mark 14.25; Luke 22.16, 18; Matt. 14.19 and parallels; Luke 13.29; Luke 14.15-24; John 6.30-59; Rev. 19.9). In this meal the Church has been given the promise that in Christ God will receive the offering of the whole people whom God calls and uses in the apostolic mission of the Kingdom (Rom. 12.1-21). In the doxological prayer of the Kingdom the Son gives the Church the Father's name as the One who sent him in the power of the Spirit (Luke 11.1-13). The Church praises the Triune Name and prays in that name in order to be grasped and shaped by it for participation in the divine mission.

### ***Continuity***

28. The God who calls the Church to its divine mission is faithful. God is faithful to God's own being and identity. The act of calling the universe into being is an act of vulnerable, risk-taking love (John 1.9-18; Col. 1.15-20; Heb. 13.8). God is faithful in covenant and promise, not abandoning Israel, but giving up the Son 'for us all' (Rom. 8.31-39) so that the Gentiles might be grafted on to the 'olive tree' of the people of God (Rom. 11.1-32). It is God's *faithfulness* which is 'unsearchable' and 'inscrutable' and which evokes our praise (Rom. 11.33-36). The Church is given the gift of God's fidelity in order to be faithful. It has God's continuity in order to continue in Christ's word and to abide in *koinonia* or communion with Christ and with each other—and thus to experience and express both truth and freedom (John 8.31-33). The context in which the continuity of ministerial office is presented in the Pastoral Epistles is faithful teaching and confession (1 Tim. 4.6-16; 6.3-16; 2 Tim. 2.1-6; Titus 2.1).

29. Because the Church's call to faithfulness and continuity is grounded in God's faithfulness and continuity, it is possible for the Church to cherish both those symbols of continuity which the Church has been given and also those experiences in its past in which God's faithfulness has persevered despite the Church's brokenness, ambiguity, perversity and unfaithfulness. The Church acknowledges with thanksgiving the canonical Scriptures through which Torah and prophets, apostolic proclamation and gospel narrative have been identified, gathered and transmitted. The Church exists because of the unbroken continuity of the gift of baptism and the Lord's Supper. The Church has been given the gift of orthodox confession in the form of dogmatic response to heresies which threatened the gospel. The Church receives gratefully whatever historical continuity its bishops and presbyters have been given.
30. Such symbols of continuity are, however, only part of the life of the Church, and need constantly to be interpreted afresh so that their meaning and impact may be always experienced as the liberating gospel of God's grace. Like any living being, the Church only remains what it is through change and adjustment. The mere preservation of symbols of continuity may diminish their effectiveness. The history of the Christian Church contains the record of God's faithfulness in spite of human faithlessness. God has persevered with the Church even when the Scriptures have been mutilated, ignored, traduced or idolized; even when baptism has been administered promiscuously or received frivolously; even when the Lord's Supper has become routine or been neglected; even when the loss of the connection between gospel and dogma has led to inquisition and authoritarianism on the one hand, rejection and apostasy on the other hand. In the context of our study of *episcopate* we have been led to trust God's faithfulness also when bishops in historic succession have been unfaithful in an effluvia of evil, or when churches forced to endure ruptures in the tradition grew comfortable with their supposed autonomy. The gospel of God's faithfulness is at the same time his call to the Church to repent and be reconciled.

### ***Disciplined Life Together as a Community of Disciples***

31. The Church's mission is given by God to a community. This has its basis in both the mission and the obedience of Jesus. The mission of Jesus was directed to Israel as a people, to Israel's renewal of and recalling of its mission (Luke 2.29-32; Matt. 10.5-15 and parallels; Matt. 15.24). Through the renewal of Israel and the calling of the twelve the eschatological vision of the gathering of the Gentiles and the overcoming of alienation was to be realized (Eph. 2.11 - 3.13). The separate existence of synagogue (which does not acknowledge Jesus as Messiah) and Church (which confesses Jesus as Messiah) is a painful reminder that

our sinfulness continues to frustrate the mission of God, that we live in the tension between the inauguration and consummation of the Kingdom of God, that the Church itself is an ambiguous and incomplete sign of the Kingdom of God. The temptation to autonomous individualism and anarchy on the one hand and to oppressive collectivism on the other hand means that the Church requires discipline in its corporate life and at the same time that such discipline needs to be grounded in the obedience of Christ. The Church is a community of disciples (Matt. 28.19-20). Its discipleship is described by the 'Torah' of the Kingdom of God (e.g. Matt. 5 - 7) and the apostolic description of life in the disciple community (e.g. Rom. 12 - 15; Gal. 5 - 6, Col. 2.20 - 4.6; Eph. 4 - 6). The discipline is both grounded in and shaped by Christ. Leadership is not to be like that of the Gentiles (Mark 10.43). It is 'in the Lord' (1 Thess. 5.12-13; Eph. 5.21). It begins with the mind of Christ who took the form of a servant and was obedient to a slave's death (Phil. 2.1-11). Yet it is discipline replete with admonition (Mark and Matthew are written to communities to correct them and their leadership, as are Galatians, both Corinthian letters, 1 Thessalonians, and more) and making painful decisions necessary (e.g. 1 Cor. 5.1-2). The freedom of the gospel is the freedom of all in the community to be committed to the holiness of one another and the wholeness of the community (Gal. 6.1-5). Love is never indifferent.

### ***Nurture***

32. Here again the Church discovers that the resource for its mission has already been given it. For Christ himself is the living bread, given for the life of the world (John 6.51). He is the living water, of which, if anyone drinks, that person will never thirst again (John 4.14). Christ is, moreover, the door of the sheepfold, through which the sheep will pass to find somewhere safe to graze (John 10.9). These images of nurture become the task of the Church by virtue of the commission to Peter to feed Christ's lambs (John 21.15). Nurture lies at the root of the exhortation for tenderness towards the 'little ones', by which may be meant not just children but the young in the faith. Whether such persons may be fed milk or are ready for meat calls for the exercise of discernment (1 Cor. 3.2; Heb. 3.12).
33. The apparently reassuring imagery of shepherding conceals sharp judgements and urgent demands. The reason why sheep become the prey of wild beasts is because of bad shepherds who consume the milk, wear the wool, slaughter the fat beasts or drive them with ruthless severity (Ezek. 34.1-10). This indeed is the reason why the Lord himself is the shepherd of his people who, unlike the hireling, is ready to give his life for the sheep. Human shepherds of God's flock need to be reminded of his example and to guard against the temptations of power, if they are to receive the approval of the Chief Shepherd at his appearance (1 Pet. 5.1-4).

34. The life of the Church can draw not merely upon Christ as a resource, but also must look toward Christ as the goal of its growth. Its maturity will be measured by nothing less than the full stature of Christ (Eph. 4.13). Nor is this conceived of as individual growth; it is, rather, the 'building up of the body of Christ', in which there is a variety of gifts each designed 'to equip God's people for work in God's service' (Eph. 4.12). There is, of course a possibility, of which St Paul himself clearly has examples in mind, that such gifts might be deployed competitively: the eye and the hand in fact need each other and may have to be told so (1 Cor. 12.14-26). Even the simple acts of planting and watering the seed of the Word need to be seen as co-operative ('they work as a team', 1 Cor. 3.8. NEB). The mission of the Church requires a continuous effort to conceive all the Holy Spirit's gifts as part of a single enterprise and the overcoming of the tendency of human beings to jealousy and overbearing behaviour. The task of nurture is thus inseparable from that disposition of mind which is ready to reckon others better than oneself (Phil. 2.3).

### ***Direction and Goal***

35. The journey on which the Church is engaged has a goal and a direction which shape the whole character of the mission of the people of God from the beginning. In the ministry, death and resurrection of Jesus the Church has been given a vision of the outcome of history. All things are to be brought into a unity in Christ (Eph. 1.10). It is, therefore, to Jesus Christ that we look while running with resolution the race for which we are entered (Heb. 12.1-2). In him we have the confidence to view the future as the triumph of the Kingdom of God (Rev. 5; Rev. 7.13-17: cf. Isa. 25.6-8). We are the people who know the final outcome of the story, without yet knowing the details of the plot. Indeed, because the Church has been let in on the outcome of the story of the world, the Church's life and witness *change* the plot of history.
36. Because the outcome of history has been disclosed in Jesus, the Church is called to anticipate the future of the Messianic age by sharing the Messianic banquet (see 27 above), the Lord's Supper. But when the Church does not include 'those who have nothing', when it does not care about the world's poor, then it no longer partakes of the *Lord's Supper*. The Church not only profanes 'the body and blood of the Lord', it also denies its own identity as the people of the new age, the Messianic age (1 Cor. 11.17-34).
37. Because the outcome of history has been disclosed in Jesus, the Church receives a *living hope* through the resurrection of Jesus Christ from the dead (1 Pet. 1.3-9). In Jesus' death and resurrection the power of death to determine the future has been broken. Death cannot have the last word for those who believe the resurrection. We now live toward the future differently, as a self-offering, not

self-protective, people. Our future is shaped by the one who has death behind him. He has become the 'first fruits' of those who sleep (1 Cor. 15.20-28). Hence the Church is free to offer itself even to death, its ultimate witness (*martyria*) to its hope. The Church is thus free to relate to enemies in a radically new way (1 Pet. 2.20-25; 3.9-12; Matt. 5.38-48; Luke 6.29-30; Rom. 12.17). The Church witnesses to the Messianic age by its commitment to peace (Micah 3.3-4; Isa. 2.2-4).

38. Because the outcome of history has been disclosed in Jesus, the Church is committed to justice for victims, and to liberation for the oppressed (Luke 1.51-53, 4.16-21; Matt. 11.5): The Church seeks to express in its own life the overcoming of every alienation, whether racist, sexist, or economic (Gal.3.27-28).
39. Because the outcome of history has been disclosed in Jesus, the Church is set free to view the past differently. The earliest disciples now could understand the cross of Jesus not as the rejection of his messianic mission but as the way of the Messiah. (Luke 24.26 is but one example. Isaiah 53 came to be understood as messianic only after the resurrection of Jesus.) Indeed, the cross of Christ is God's true glory (John 12.27-36; 17.1-15). Moreover, the disciples are called to the way of the cross, to suffer for the sake of the gospel (Mark 8.34-35 and parallels, Heb. 13.12-13). The disciples are also free to discern their own past differently, to confess sin rather than to deceive themselves by denying sin to trust God's justification rather than their own self-contrived justifications.
40. Because of the vision which shapes its future the Church recognizes that its mission is both necessary and limited; that the Kingdom of God is served beyond the Church; and that God may often have to work despite and against the Church. Because the Church betrays its mission it requires *episcopate* to recall it, rebuke it and reform it.

### ***Development of Structure***

41. All these requirements for the mission of the Church in time are given in Christ, yet need to be realized in history. Each one—the praise of the community, its faithfulness and continuity, its disciplined life together, its activity of nurture and its sense of goal and direction—must be focused in symbolic acts and structures. As the Church was launched outwards into the cultures of the ancient world and encountered new problems and dangers for which it had no ready-made solutions, these were the hallmarks of its common life.
42. As we have already remarked, there is no single pattern of leadership common to the early Christian communities (see paragraphs 19-20 above). Nevertheless,

there was a serious and persisting need for wise and faithful leadership in the mission of the Church. 'Ministerial office played an essential part in the life of the Church in the first century... Normative principles governing the purpose and function of the ministry are already present in the New Testament documents (e.g. Mark 10.43-45; Acts 20.28; 1 Tim. 4.12-16; 1 Pet. 5.1-4). The early churches may well have had considerable diversity in the structure of pastoral ministry, though it is clear that some churches were headed by ministers who were called *episcopoi* and *presbyteroi*. While the first missionary churches were not a loose aggregation of autonomous communities, we have no evidence that "bishops" and "presbyters" were appointed everywhere in the primitive period. The terms "bishop" and "presbyter" could be applied to the same man or to men with identical or very similar functions' (Anglican-Roman Catholic International Commission (ARCIC), *The Final Report*, Ministry and Ordination 6).

43. The deaths of St Paul, St Peter and St James (the Lord's brother), who had exercised authoritative ministries in the churches, though in different places and in differing ways, left a vacuum in the Church's life. The Book of Acts reflects the steps which were taken to supply this lack, by the appointment of presbyters (Acts 14.23). But the New Testament exhibits a striking absence of interest in titles or official designations when we compare the Christian writings with material concerning voluntary associations in the ancient world. The gospels of St Matthew and of St John show awareness of the danger inherent in the developing structures and offices. 1 Peter warns against authoritarianism and money-making in the church leadership of northern Asia Minor. Though there is great interest in the Pastoral Epistles in the means for ensuring the succession of leadership by the laying on of hands, there is no evidence to suggest that the bishop or presbyter had an exclusive role in relation to baptism and the eucharist.
44. There is a limited amount of testimony about the structures of Christian community in the second century. All fourth-century and later testimony about this period must be handled with care because ancient writings about church history placed primary importance on proving there had been a consistent, unchanging Christian tradition. (In this, ancient Christian authors accepted the general cultural preference for what was old: the new was suspect on principle.) By the fourth century, the 'monarchical episcopate' was so standard and unquestioned that it came to be regarded as having apostolic origins.
45. Ignatius of Antioch (c. 117) provides us with the earliest mention of the three-fold ministry. But the episcopate he describes is what might be called a congregational episcopate as opposed to the later regional episcopate. Ignatius saw the bishops as standing in God's place, presiding over the community. The presby-

ters were seen either as 'God's Council' or the 'Council of Apostles'—thus evoking the scene of the last judgement. The deacons represented either the commandment of God or Jesus Christ. In any case, 'we are not certain how the Ignatian bishop was appointed or that he stood in a chain of historic succession to the apostles by means of ordination or even that the pattern described by Ignatius was universal in the church' (Lutherans and Catholics in Dialogue IV, *Eucharist and Ministry*, 39. Reflections of the Roman Catholic participants).

46. Churches increasingly found that political or quasi-political terminology expressed their sense of their own identity. This language was already to be found in the New Testament. Christians were a new people, or a new race, whose *politeuma* or commonwealth was in heaven (Phil. 3.20), strangers and sojourners in other people's cities in one sense, but looking forward to the city which God had prepared for them (Heb. 11.16) and thus in another sense at home in God's world. In their local communities, therefore, Christian people came to see themselves less and less as a specialized organization and more and more as a kind of tight-knit *polis* within a *polis*, whose interests and activities embraced not some, but all, of the normal concerns of their members. The Church spread throughout the Roman world was one body, a single 'people'; and it was of such a body that the bishop came to be recognized as leader and principal officer in each locality.
47. As time went on, the churches responded to the variety of gifts present in their midst by the creation of numerous other roles—readers, catechists, exorcists, acolytes, virgins and the like—all of whom were called *clerici*, in distinction to the ordinary citizenry, or *laici*. These developments indicate the openness of the churches to a variety of forms of ministry, not all of which needed to be perpetuated. But all alike, 'clergy' and 'laity', were first and foremost citizens of the commonwealth of heaven, all alike members of God's household (Eph. 2.19). When that household met together the bishop presided in a way which marked him out as the symbolic person in whom the identity of the community was focused and represented.
48. The significance of these developments is not that they can be extracted from the seamless web of church history and given normative status. Their importance lies rather in the basic intention to which they gave expression. The churches, in becoming discrete cultures within cultures, constituted a system of symbols. The office of bishop was valued because it expressed something important to the Church's self-identity both within the community and in its external relations. It was a development relevant to a particular time and place, but with some surprising features—for example that bishops, unlike local magistrates, were elected for life. All our evidence confirms that, whatever the theological

understanding of the office, it was open to gross abuse, as the New Testament documents already had made clear of earlier patterns of leadership.

49. But it had two clear advantages: first, that because the whole people was involved in the election (perhaps by shouting their votes—the potential for riotous disorder was always present), the authority of the bishop lay, in part, in the recognition accorded him by the community in its entirety; and secondly, ordinations entailed the participation of bishops from neighbouring congregations and thus elicited at least their consent. In the course of time, the role which neighbouring bishops played in the process of selection increased in importance, as stress was laid on the unity of the world-wide Church. Thus the bishop embodied in his office the tension between locality and universality. In virtue of his election he represented the Christian people of his own town for the universal Church; and in virtue of the assent of the larger Church, symbolized by the mode of his ordination, he represented for his own flock the universal people of God, the whole body of local churches knit together in the communion of Christ.
50. The handling of this tension was no easy matter. Bishops installed by outside authority sometimes had great difficulty in governing their local churches; and bishops who were popular with their own flocks were sometimes judged unsatisfactory by synods of their peers. In the course of time more and more of the initiative for the election of bishops came to rest in the hands of regional authorities until the development reached the point that no bishop could be installed without the consent of the metropolitan.
51. By the fourth century also a significant realignment of responsibilities was occurring within the threefold ministry. The bishop, who had been in principle the leader of a single congregation, had become a regional overseer, while the presbyters, who had had no independent liturgical function, became the presidents of local eucharistic assemblies. By the Middle Ages this shift led to the presbyter's ministry being taken for the normative form of ministry. The difference between bishop and presbyter was now a matter of jurisdiction. Jerome's opinion that bishops and presbyters were originally one and the same became widely accepted and played a role in both the Lutheran and Anglican Reformations.
52. Once again it must be said that this history is not invoked in order to give it normative status. There is too much variety for us to construct a single, synthetic picture of the episcopal office; and there is always a danger in anachronistically reading back the vastly changed scale of a modern bishop's activities into the ancient communities which were smaller. The point is rather that the symbolic position occupied by the bishop had two dimensions, the spatial and the temporal. The connections

between the local and the universal, the present and the past, are both aspects of the one *koinonia* or communion. On the one hand, the bishop 'is responsible for preserving and promoting the integrity of the *koinonia* in order to further the Church's response to the Lordship of Christ and its commitment to mission' (ARCIC, *The Final Report*, Authority I, 5); a *koinonia* which 'is realized not only in the local Christian communities, but also in the communion of these communities with one another' (ibid., 8). On the other hand the bishop as confessor of the faith links the church with its foundation in the prophetic and apostolic scriptures (Eph. 2.20).

53. What is essential to the life and mission of the Church is that the connection between the universal and the local should be made, and that it should be effective. The question which has to be addressed to our own churches is not merely whether they intend such a link, but how it is allowed to be effective. The mere presence of a bishop as what is said to be 'a focus of unity' will not *guarantee* the preservation of *koinonia* between local and universal; nor will the absence of such a bishop entail its destruction. The case is the same in relation to continuity. 'Apostolic succession in the episcopal office does not consist primarily in an unbroken chain of those ordaining to those ordained, but in a succession in the presiding ministry of a church which stands in the continuity of apostolic faith and which is overseen by the bishop in order to keep it in the communion of the Catholic and Apostolic Church' (LRCJC, *The Ministry in the Church*, 62).
54. Our brief reference to episodes in the history of the episcopal office highlights a telling fact. It is the oversight or presiding ministry which constitutes the heart of the episcopal office, and that oversight is never to be viewed apart from the continuity of apostolic faith. The fact of bishops does not by itself guarantee the continuity of apostolic faith. A material rupture in the succession of presiding ministers does not by itself guarantee a loss of continuity in apostolic faith. What evaluation is, then, to be given of a situation in which there is a material rupture in the succession of presiding ministers in the name of preserving the continuity of apostolic faith?
55. Clearly, no simple answer can be given. Where the rupture occurs, subsequent steps taken to secure the continuity of apostolic faith and to provide for a new succession in presiding ministry must weigh heavily in making that evaluation. In the English Reformation, it may be argued, the episcopal succession was secured in an uncanonical fashion in that no currently sitting diocesan bishops could be found who were willing to consecrate Matthew Parker. Whatever may be said about this and about the sufficiency of the 1550 Ordinal for the transmission of the historic threefold ministry, the Preface to the Ordinal witnessed to the intention of the English Reformers to continue that ministry in a reformed manner. Thus the importance of the Ordinal does not lie in the historical accu-

racy of its claim that the offices of bishop, presbyter and deacon were present in the Church from the beginning. Its importance lies rather in its expression of the intention to preserve continuity with traditional church structures.

56. For the Lutheran Reformation too the situation was complicated by the refusal of sitting bishops to ordain pastors for evangelical congregations. Faced with this emergency, 'the Wittenberg Reformation sought a new understanding of ordained ministry by reaching back to the ordering of the Ancient Church. In so doing, the ministry of oversight in the (Wittenberg) *Stadtkirche* was described as an episcopal office and services of ordination were broadly structured to be a reappropriation of episcopal consecration in the Ancient Church' (*Kirchengemeinschaft in Wort und Sakrament*, Hannover 1984, p. 75). The Reformers 'ordained through ordained pastors and thus laid claim to the episcopal structure of the office of pastors (ministers).' (H. Fries and K. Rahner, *Unity of the Churches*, Philadelphia 1985, p. 94).

57. It must be clearly noted that the Reformers believed themselves authorized to act in this manner in an emergency situation, appealing to Jerome's position on the original unity of the office of bishop and presbyter. The authority of a bishop's office is thus present in the pastors. The succession of a presiding ministry is thus preserved, though in an unaccustomed form. There was no objection to the office of bishop as such, as the Augsburg Confession testifies:

St Peter forbids the bishops to exercise lordship as if they had power to coerce the churches according to their will. It is not our intention to find ways of reducing the bishops' power, but we desire and pray that they may not coerce our consciences to sin. If they are unwilling to do this and ignore our petition, let them consider how they will answer for it in God's sight, inasmuch as by their obstinacy they offer occasion for division and schism, which they should in truth help to prevent (CA, XVIII, 76-78).

58. A similar problem faces both Anglicans and Lutherans, namely that the succession in the presiding ministry of their respective churches no longer incontestably links those churches to the *koinonia* of the wider Church.
59. The comprehensive doctrinal agreement between Lutherans and Anglicans outlined in Section III indicates a commonly held apostolic faith. In the light of this commonly held apostolic faith, neither tradition can, in good conscience, reject the apostolic nature of the other. In the light of the argument contained in the above sections, the ordained ministry is no longer an issue which need divide our two Churches. In the light of the symbolic position of the bishop as reflecting both the universal and local *koinonia*, the continued isolation, one

from another, of those who exercise this office of *episcopate* in our two Churches is no longer tolerable and must be overcome.

### III. The Truths we Share

60. The Anglican-Lutheran European Regional Commission *Helsinki Report*, of 1982, observed that 'the history of Anglican-Lutheran relations is a complex one and cannot be reduced to one simple pattern' (paragraph 13). It is not necessary for us to trace all of the reasons for this observation. One fact, however, stands out. These two traditions have not officially engaged in any divisive theological or doctrinal controversies. They have not officially condemned each other as Churches. Conversations in recent years in Europe, North America, and Australia have resulted in identifying large areas of agreement in faith and life. Shared work and witness in Africa and Asia have revealed similar areas of agreement. In the USA, most Lutherans and the Episcopal Church have entered into formal agreement of 'interim Eucharistic Sharing' with each other. We wish here to specify the truths we share as disclosed by our official conversations.<sup>2</sup>
61. We accept the authority of the canonical Scriptures of the Old and New Testaments. We read the Scriptures liturgically in the course of the Church's year (*Lutheran-Episcopal Dialogue II* (LED II), 1980, pp. 30-1; *Pullach Report*, 17-22).
62. We accept the Niceno-Constantinopolitan and Apostles' Creeds and confess the basic Trinitarian and Christological Dogmas to which these creeds testify. That is, we believe that Jesus of Nazareth is true God and true Man, and that God is authentically identified as Father, Son and Holy Spirit (LED II, p. 38; *Pullach Report*, 23-25).
63. Anglicans and Lutherans use very similar orders of service for the Eucharist, for the Prayer Offices, for the administration of Baptism, for the rites of Marriage, Burial, and Confession and Absolution. We acknowledge in the liturgy both a celebration of salvation through Christ and a significant factor in forming the *consensus fidelium*. We have many hymns, canticles, and collects in common (*Helsinki Report*, 29-31).

<sup>2</sup> The most convenient collection of the relevant documents is to be found in *What Can We Share? A Lutheran-Episcopal Resource and Study*. William A. Norgren, editor. Cincinnati, Forward Movement Publications, 1985. Also *Growth in Agreement*, Reports and Agreed Statements of Ecumenical Conversations on a World Level, Harding Meyer and Lukas Vischer, editors, New York and Geneva, Paulist Press and WCC, 1984.

64. We believe that baptism with water in the name of the Triune God unites the one baptized with the death and resurrection of Jesus Christ, initiates into the One, Holy, Catholic and Apostolic Church, and confers the gracious gift of new life (*Helsinki Report*, 22-25).
65. We believe that the Body and Blood of Christ are truly present, distributed and received under the forms of bread and wine in the Lord's Supper. We also believe that the grace of divine forgiveness offered in the sacrament is received with the thankful offering of ourselves for God's service (LED II, pp. 25-29; *Helsinki Report*, 26-28).
66. We believe and proclaim the gospel, that in Jesus Christ God loves and redeems the world. We 'share a common understanding of God's justifying grace, i.e. that we are accounted righteous and are made righteous before God only by grace through faith because of the merits of our Lord and Saviour Jesus Christ, and not on account of our works or merit. Both our traditions affirm that justification leads and must lead to "good works"; authentic faith issues in love' (*Helsinki Report*, 20; cf. LED 11, pp. 22-23).
67. Anglicans and Lutherans believe that the Church is not the creation of individual believers, but that it is constituted and sustained by the Triune God through God's saving action in word and sacraments. We believe that the Church is sent into the world as sign, instrument and foretaste of the kingdom of God. But we also recognize that the Church stands in constant need of reform and renewal (*Helsinki Report*, 44-51).
68. We believe that all members of the Church are called to participate in its apostolic mission. They are therefore given various ministries by the Holy Spirit. Within the community of the Church the ordained ministry exists to serve the ministry of the whole people of God. We hold the ordained ministry of word and sacrament to be a gift of God to his Church and therefore an office of divine institution (*Helsinki Report*, 32-42).
69. We believe that a ministry of pastoral oversight (*episcopate*), exercised in personal, collegial and communal ways, is necessary to witness to and safeguard the unity and apostolicity of the Church (*Pullach Report*, 79).
70. We share a common hope in the final consummation of the kingdom of God and believe that we are compelled to work for the establishment of justice and peace. The obligations of the Kingdom are to govern our life in the Church and our concern for the world. 'The Christian faith is that God has made peace through Jesus "by the blood of his Cross" (Col. 1.20) so establishing the one valid centre for

the unity of the whole human family' (Anglican-Reformed International Commission 1984: *God's Reign and Our Unity*, 18 and 43; cf. *Pullach Report*, 59).

71. Because of all that we share, we concur with the conclusion of the Anglican-Lutheran European Regional Commission: 'There are no longer any serious obstacles on the way towards the establishment of full communion between our two Churches'. We 'acknowledge each other as true Churches of Christ preaching the same gospel, possessing a common apostolic ministry, and celebrating authentic sacraments' (*Helsinki Report*, 62-63).
72. Furthermore, in addition to the common sharing of fundamental beliefs and practices which we have listed, we wish to make the affirmations which follow:
73. We recognize that in each other's churches there exists a sustained and serious commitment to the apostolic mission of the Church.
74. We see ourselves already united by baptism in thankfulness to God for the gift of Jesus Christ, our Lord and Saviour, and for the sending of the Holy Spirit.
75. We acknowledge in each other's ministries of *episcope* the fruits of the presence of Jesus Christ and the activity of the Holy Spirit, in the offering of sacrifices of praise and thanksgiving, in the reflection of the faithful love of God towards the world, in care for the nurture and growth of all the faithful, and in commitment to the establishment of the kingdom of God in justice and peace for the whole earth.
76. We confess to God, to each other and to all Christian people how far, in our discharge of the ministry of *episcope*, our Churches have fallen short of the unity and continuity of the apostolic commission. We ask of each other forgiveness for our disregard of each other's gifts, for our lack of humility, and for our past toleration of our division.
77. We earnestly desire to remove those barriers which prevent the life of our churches from reflecting that unity of heart and mind which is God's gift to the people of God.
78. We commit ourselves to the obligation to take counsel together in reaching a common mind on how the mission of the people of God can most fruitfully be served in every place, so that there may be a united witness to the gospel, in word and deed, and a common enjoyment of the means of grace.
79. We intend thereby also to promote the unity of all churches with whom we are seeking, or have already discovered, the faith of the catholic Church.

80. We rejoice in rediscovering in each other our common inheritance of faith and of life, and in our unity in the One, Holy, Catholic, and Apostolic Church.

Praise be to the God and Father of our Lord Jesus Christ, who has bestowed on us in Christ every spiritual blessing in the heavenly realms.

#### IV. Application to Anglicans and Lutherans

81. At our Consultation we addressed the question: 'In the light of our common mission, what needs to be reformed in our respective expressions of *episcopate*?' We also tried to visualize what patterns of leadership and oversight would be needed to meet the challenges of the next century. We were aware that all human institutions are subject to constant obsolescence and change. We cannot, therefore, commend uncritically either the re-appropriation of historic episcopate or the perpetuation of existing forms of the exercise of *episcopate*.
82. Neither of our Churches is able to claim such a degree of faithfulness, that is, a continuity in either doctrine or order, as would enable it to sit in judgement on the other.
83. Nevertheless both our Churches have been given by God sufficient faithfulness to the apostolic gospel that today we can recognize each other as sister Churches.
84. The Churches of the Lutheran tradition have received as the focus for God's faithfulness to them the creeds of the early Church, the confessions of the sixteenth century, and the continuity of the ordained ministry through which the Word of God has been preached and the sacraments and rites of the Church have been administered.
85. The Churches of the Anglican Communion have received as the focus for God's faithfulness to them the creeds of the early Church, the Book of Common Prayer from the sixteenth century (revised periodically and adapted regionally), and the continuity of the episcopal office through which clergy have been ordained for the preaching of the Word of God and the administration of the sacraments and rites of the Church.
86. Formal recognition of each other's ministries so that our Churches acknowledge a relationship of full communion between them cannot simply mean that neither Church changes. Nor can it mean that either Church changes merely to meet the expectations and requirements of the other.

87. Rather Churches of both communions are being called to acknowledge that the experience and practice of full communion will involve them both and simultaneously in changes and reforms.
88. Lutheran Churches are being asked to make four changes in current practice, as follows:
89. All persons who exercise an ordained ministry of *episcopate* should receive the title of bishop or suffragan bishop. (See paragraph 57 and Appendix IV for historical and other information on the titles currently in use in some Lutheran churches.)
90. Because Lutherans understand the office of bishop as pastoral (CA, XXVIII, 5 *et passim*; cf. *Lutheran Understanding of the Episcopal Office*, 1983, which states that 'episcopal ministry and episcopal office denote the task of pastoral leadership and spiritual supervision', pp. 3 ff.), constitutions should be revised so that bishops are elected to the same tenure of office as are congregational pastors chaplains, and other pastoral ministers in the Church. That is, they should be elected and called until such time as death, retirement, or resignation terminate their incumbency. This may mean that Churches will also want to revise the procedures for identifying and nominating candidates for election to the ministry of bishop so that God's gifts of leadership and governance (1 Cor. 12.28) are properly recognized and called to office. Where appropriate, bishops and Churches should also establish and welcome structures for collegial and periodic review with the purpose of evaluating and improving the bishop's ministry.
91. In accordance with the canons of the Council of Nicaea the rites of installation for bishops should be revised so that there is a laying on of hands by at least three bishops. The involvement of three bishops in the installation of a bishop is the liturgical form by which the Church recognizes that the bishop serves the local or regional church through ties of collegiality which are links to the universal Church. Such participation of three bishops should express liturgically the fact that genuine consultation among bishops on the faith and life of the Church is expected in structure and practice. If we are in full communion with each other, one or more of the bishops at a Lutheran installation should be from a Church in the Anglican Communion. Lutherans can invite such participation by Anglican bishops for two reasons. First, in recognizing and acknowledging 'the full authenticity of the existing ministries of Lutheran churches' (see paragraph 94) Anglicans join Lutherans in affirming that bishops have authority only through the gospel (CA XXVIII, 5-8) and thus serve the identity and unity of the Church given by the pure preaching of the gospel and the administration of the sacraments (CA VII, 2). Second, Lutherans

have confessionally and historically recognized that the historic episcopate is a valuable symbol of unity and continuity in the Church (cf. LRCJC, *The Ministry in the Church*, 65, 66, and 80, together with the documentation in the footnotes). Such participation of Anglican bishops must be a symbol for mandatory mutual consultation and real interaction in *episcopate*.

92. It should become the unfailing practice that only bishops or suffragan bishops should preside at all ordinations of clergy in their respective regions (synods, dioceses, churches, districts). This is consistent with much current practice in Lutheran Churches; and it is upheld in principle by the fact that Lutheran bishops or those who exercise *episcopate* in Lutheran Churches must now authorize all ordinations at which they do not themselves preside.
93. Anglican Churches are being asked to make three changes in current practice, as follows:
94. Anglican Churches should make the necessary canonical revisions so that they can acknowledge and recognize the full authenticity of the existing ministries of Lutheran Churches. We believe that the basis for such action lies in the recognition that 'the apostolic succession in the episcopal office does not consist primarily in an unbroken chain of those ordaining to those ordained, but in a succession in the presiding ministry of a church, which stands in the continuity of apostolic faith' (*The Ministry in the Church*, 62). Anglican Churches are here being asked for a major canonical revision in ordering their relationships to those Lutheran Churches which have bishops who are not in the historic episcopate and to those whose chief ministers exercising *episcopate* are not called bishops. We believe that Anglicans are free to do this both by the grace and power of the Holy Spirit and because such action does not mean surrender of the gift of the historic episcopate. 'Full communion', the consequence of such acknowledgement and recognition, does not mean the organizational merger of Anglican and Lutheran Churches. Therefore Anglican Churches would continue to consecrate their own bishops and ordain their own clergy according to the ordinals now in use.
95. Anglican Churches and bishops should establish and welcome structures for collegial and periodic review with the purpose of evaluating and improving the bishop's ministry (see paragraph 90).
96. Anglican Churches should regularly invite Lutheran bishops to participate in the laying on of hands at the consecration and installation of Anglican bishops. Such participation must be a symbol for mandatory mutual consultation and real interaction in *episcopate* (see paragraph 91).

97. We rejoice in the ways God's faithfulness has been manifested in our respective Churches. We receive and cultivate the faithfulness of God evident in the historic episcopate. We recognize and praise God for his faithfulness in preserving the apostolic mission and continuity of the Church where the historic succession in the episcopate has been broken. We intend with these changes to enter into full communion, to create a single eucharistic community, to engage in fully shared mission, and thus to prepare for what structural implications may emerge. We trust that what we do will have significance for progress in other ecumenical relationships.
98. In all of this we wish to assure ourselves and our partners in ecumenical dialogue that these changes are not intended to imply and do not imply indifference to the gift and symbol of historic episcopate. We also assure our partners in bilateral and multilateral dialogue that we want to be mindful of our conversations with them and our commitments to them. No bilateral consensus or action can be blessed which ignores the Church in its many traditions and manifestations. What we do is always done in the sight of all (*in conspectu omnium*) and—in so far as we are granted insight—on behalf of all.
99. In addition to the above changes proposed for each of our Churches, we wish to pose questions which imply reform and renewal in the area of *episcope* to both of our Churches.
100. Are those exercising pastoral leadership and oversight in our Churches given the time and space to reflect on the priorities for mission in their regions, or have they become absorbed in and overloaded by administration? Is the administrative unit over which they preside frankly too big, so that their time and energy is all spent on the maintenance of a system rather than on the discernment of opportunity? Does the scale of their responsibilities make them inattentive to the experience of those whose daily witness involves their standing on the edge of Church life? Has over-familiarity with committee work, which indeed has its proper role, bred a lack of vision and of courage?
101. Are those in the episcopal office accessible enough to clergy and their families, not only in times of crisis but in an ongoing pastoral relationship? Do they take care not to foster an immature dependency, but rather encourage clergy to take responsibility for appraising their own ministry periodically, for reviewing their ministerial priorities, and for pursuing their own continuing education and spiritual refreshment? Do they also ensure that adequate resources are provided for offering personal help to clergy and their families in times of sickness, bereavement, domestic stress and financial difficulty?

102. Can those who exercise pastoral leadership and oversight escape the danger of being occupied too much with the affairs of the clergy, and also offer effective leadership in releasing and drawing together the talents of many individuals within the whole people of God? Can they set an example of leadership which is not autocratic but truly shared, facilitating collaborative styles of ministry and enabling the skills and insights of lay persons in every walk of life to be contributed to the Church's common life?
103. Has the Anglican or Lutheran view of what it means to be in apostolic succession whether of pedigree or pure confession become such a matter of pride that the mission of the Church has ceased to be a criterion by which the Church is judged? Do those exercising *episcopate*, whether Anglicans or Lutherans, consider they 'possess' the apostolic entitlement, or do they see themselves challenged and outstripped by its demands and responsibilities?
104. Is it really the case that those exercising *episcopate* consult with each other? Have they substituted the goal of denominational coherence for the wider vision of the unity of all Christians? Have they become so absorbed in consultative or legislative problems and procedures within their own nation or province that they have ceased to care how their actions might influence other Christians in other parts of the world?
105. Has mutuality ceased between those exercising *episcopate* in the Church and their own local communities? Have leaders ceased to understand the changing needs of congregations? Have they become so remote from the poor and those on the margins of society that they can no longer represent the ministry of one who was the friend of, and host to, sinners? Or conversely, do local congregations keep those who exercise *episcopate* at bay, as though their ministry were thought to be an intrusion upon, or competitive with, the self-sufficient organization of a parish?
106. Do those exercising *episcopate* in the Church expound and commend the Christian faith in a sustained way, not just preaching on special occasions or during isolated visits to congregations? Do they take real care to enlist the advice and help of those skilled in communications in the modern world, and to address those issues which are of urgent concern to people? Do they make the most of their corporate teaching role as a conference of bishops, and provide collegial support to one another in the exercise of their teaching responsibilities?
107. Do those who exercise *episcopate* understand their liturgical role to be central to their responsibilities, and do they carry it out in a creative way? Do they

lead the offering of prayer and praise with a sense of awe and reverence, inspiring clergy and congregations to offer well prepared and heart-felt worship to God? Do they maintain a proper balance between word and sacrament in their programme of public worship events? Do they encourage the renewal of liturgy, and hold together diverse styles of worship within the Church's life? Do they take care to retain those skills which they now exercise less often than they did at an earlier phase of their ministries? Do they perform their liturgical tasks in a manner which symbolizes that all ministry is shared with others?

108. Do those exercising *episcopate* show in their own personal lives Christ-like qualities? Do they give an example of holiness, love, humility and simplicity of life? Are they generous and hospitable? Is their style of life influenced too much by the patterns of leadership that are dominant in the culture where they live? Is it evident that they are dedicated to unselfish service, and are open to be touched by the sufferings of others? Do they give the time and space needed for prayer, study, rest, recreation and family life, and avoid being devoured by unreasonable public expectations of their office?
109. Are those chosen for leadership given the ceremonial trappings of prominence, but denied the ability to exercise their responsibilities? Is *effective* leadership vested in reality in persons who, by reason of their obscurity in a bureaucracy, are not accountable to the whole Church? Are the realities of the exercise of power effectively disguised from view, and is it silently presumed that power can only be exercised competitively and never co-operatively? Are Churches so frightened by the danger of authoritarianism that their systems of checks and balances destroy any capacity to respond in moments of special challenge and danger?
110. These are but some of the enquiries which follow from the argument we have advanced. They are based in the account we have given of the requirements for the mission of the Church, on the understanding that the apostolic ministry must be a ministry engaged in, and facilitating the mission of the whole Church. *Episcopate* is a ministry of service exercised with the co-operation of the whole community. Leaders are to 'manifest and exercise the authority of Christ in the way Christ himself revealed God's authority to the world, by committing their life to the community' (BEM, M 16). When we ask whether leaders in communities other than our own do this with faithfulness, we are engaged in a process which inevitably involves self-examination. Our conclusion is that both our communions are called in the first place to penitence.

## V. Practical Steps

111. Here we consider by what practical steps Anglicans and Lutherans can realize Full Communion.
112. *Step 1:* Each Regional or National Church's governing body:
  - a) affirms the agreement in faith as expressed in certain specified documents (e.g. paragraphs 61-70 of this Report).
  - b) recognizes the Church of . . . . as a true Church of the Gospel etc. (see BEM, M 53, [a] or [b]).
113. *Step 2:* Create provisional structures to express the degree of unity so far achieved and to promote further growth. These could include the following examples, though the time scale could vary region by region:
  - a) Eucharistic Sharing and Joint Common Celebration of the Eucharist;
  - b) meetings of Church leaders for regular prayer, reflection and consultation, thus beginning joint *episcopate*;
  - c) mutual invitation of Church leaders, clergy and laity, to synods, with a right to speak;
  - d) common agencies wherever possible;
  - e) explore the possibility of adjusting boundaries to assist local and regional co-operation;
  - f) Covenants among Church leaders to collaborate in *episcopate*;
  - g) joint pastoral appointments for special projects;
  - h) joint theological education and training courses;
  - i) sharing of information and documents;
  - j) joint mission programmes;
  - k) agreed syllabuses for Christian education in schools, joint materials for catechesis and adult study;
  - l) co-operation over liturgical forms, cycles of intercession, lectionaries and homiletic materials;
  - m) welcoming isolated clergy or diaspora congregations into the life of a larger group (see ALERC *Helsinki Report*, 5);
  - n) interchange of ministers to the extent permitted by canon law;
  - o) twinning (partnership) between congregations and communities;
  - p) joint programmes of diaconal ministry and reflection on issues of social responsibility;
  - q) joint retreats and devotional materials.

The ACC and LWF should be asked to give their full support to Churches making such provisional arrangements.

114. *Step 3:* The actions taken in Steps 1 and 2 form the basis and motivation for the implementation of the recommendations in paragraphs 88-96.
115. *Step 4:* Together representatives (including lay members, ordained ministers and Church leaders) of both Churches publicly celebrate the establishment of full communion. This liturgical occasion should include the following elements:
- a) penitence for past shortcomings;
  - b) declaration of joint faith;
  - c) reaffirmation of baptismal vows;
  - d) mutual greeting by sharing the Peace by the right hand of fellowship, so as to avoid any suggestion of reordination, mutual recommissioning of ministries, crypto-validation, or any other ambiguity;
  - e) a celebration of the Eucharist;
  - f) covenant to work together and become closely involved in one another's corporate life, with the long-term aim of fuller unity;
  - g) a personal covenant of the Church leaders to collaborate in *episcope*. (It is intended that new leaders should enter the same covenant on assuming office.)
116. *Notes:* We understand these steps to be compatible with those proposed by LRCJC, *Facing Unity*, pp. 58 ff.

This process should be constantly open to further ecumenical initiatives with other Churches, and is not intended to be exclusive (see above paragraph 97).

After Step 4 joint consecration and installation of bishops and ordination of new ministers should be possible

## Appendix I

### Anglican-Lutheran Consultation on Episcopate

#### **Anglican Participants**

The Revd Canon Keith Chittleborough  
The Revd Dr L. William Countryman  
The Revd Dr Alyson Barnett Cowan  
The Revd Dr Kortright Davis  
Dr David Ford  
The Ven. Nehemiah Shihala Hamupembe  
The Rt Revd Russell Hatton  
Ms Nangula Hauwanga  
The Revd Dr Richard A. Norris Jr.  
Professor Patricia Page

#### **Lutheran Participants**

The Revd Sven Eric Brodd  
Dr Faith Burgess  
The Rt Revd Herbert W. Chilstrom  
The Revd Dr Donald Juel  
The Revd Nathan E. Kapofi  
The Revd Dr Robert Marshall  
The Revd Julius Paul  
Ms Annette Smith  
Dr Nelvin Vos

#### **Orthodox Consultant**

The Revd Professor Basil Zion

#### **Roman Catholic Consultant**

The Revd William Marravee

The members of the Continuation Committee (Appendix II) were also present.

## Appendix II

### Anglican-Lutheran International Continuation Committee

#### **Anglican Participants**

The Rt Revd David Tustin (Co-Chair)  
The Revd Professor J. M. Flynn  
The Rt Revd Charles Mwaigoga  
The Rt Revd John G. Savarimuthu  
The Revd Professor Stephen W. Sykes

#### **Lutheran Participants**

The Rt Revd Sebastian Kolowa (Co-Chair)  
The Revd Dr Walter Bouman  
The Rt Revd Tore Furberg  
The Revd Christa Grengel  
The Revd Dr B. C. Paul  
The Revd Dr Karheinz Schmale\*

#### **Consultants**

The Revd. Dr William A. Norgren\*  
The Revd Dr Jan Womer

#### **Staff**

The Revd George Braund  
Ms Vanessa Wilde  
The Revd Dr Eugene L. Brand  
Mrs Irmhild Reichen-Young

\*Not present at the Niagara Meeting.

Professor Marianne H. Micks retired from the Continuation Committee for health reasons immediately before the Niagara Meeting.

## Appendix III

### Anglican-Lutheran International Continuation Committee

The Marie Reparatrice Centre, Wimbledon, England  
13-17 October 1986

#### Report

##### *Background*

1. The Anglican-Lutheran International Continuation Committee (ALICC) was appointed by the Anglican Consultative Council (ACC) and the Lutheran World Federation (LWF) on the recommendation (Iib.) of the Anglican-Lutheran Joint Working Group, which met at Cold Ash, England, 28 November-3 December 1983. The meeting produced a report entitled 'Anglican-Lutheran Relations, Report of the Anglican-Lutheran Joint Working Group' (*The Cold Ash Report*), which provides essential background to the whole progress of Anglican-Lutheran relations in recent times. In it the Group stated that 'the last 15 years have seen remarkable convergence between the Anglican and Lutheran Communions and their member churches' and recommended their respective bodies to 'move with urgency towards the fullest possible ecclesial recognition and the goal of full communion' (p. 16). The Group had before it:

Anglican-Lutheran International Conversations, 1970-2. *The Pullach Report*. Lutheran-Episcopal Dialogue 1, 1972, and Lutheran-Episcopal Dialogue II, 1981 (LED II).

Anglican-Lutheran Dialogue, 1983. *The Helsinki Report* of the Anglican-Lutheran European Regional Commission.

The Agreement adopted by the Conventions of The American Lutheran Church, the Association of Evangelical Lutheran Churches, the Episcopal Church in the USA and the Lutheran Church in America, September 1982.

2. The Task of the Continuation Committee is first to co-ordinate information about developments in Anglican-Lutheran relations in various parts of the world, and then, on the basis of an assessment of the total picture, to foster and to stimulate new initiatives. It reports to its parent bodies.

##### **3. Recent Developments**

ALICC received the following reports:

The Final Report of the Australian Anglican-Lutheran Conversations, 1972-1984.

## **The Niagara Report – Report of the Anglican-Lutheran Consultation on *Episcopal***

A Report by the Board for Mission and Unity of the Church of England on Anglican-Lutheran and other international dialogues (GS 685), June 1985. The Report and Recommendations of the Canadian Anglican-Lutheran Dialogue, April 1986.

A Report from the 8th Theological Conversations between the Evangelische Kirche in Deutschland (EKD) and the Church of England, April 1986.

It also received William A. Norgren's Study Guide to Lutheran-Episcopal Relations, *What Can We Share?* (1985); reports on the questionnaires regarding Anglican-Lutheran Relations throughout the world, prepared by the ACC and the LWF; and the report of the Archbishop of Canterbury's visit to and address at the Lutheran Church in America Convention, Milwaukee, in August 1986; *Changing Anglican-Lutheran Relations* William A. Norgren 1985; *Towards Full Communion*, William G. Rusch. 1985; *Facing Unity. Models, Forms and Phases of Catholic-Lutheran Church Fellowship*. Roman Catholic-Lutheran joint Commission. Published by the Lutheran World Federation, 1985.

4. These documents by no means constitute a comprehensive coverage of all developments, and the Committee acknowledges the difficulty in assembling all the relevant information, as the different member churches respond to international or national bilateral reports and other documents. It is also the case that from some smaller Lutheran and Anglican churches we have little or no information about ecumenical developments.
5. Oral reports were delivered by the members present at the ALICC of developments in a number of major theatres of Anglican-Lutheran interaction, including Tanzania, Malaysia, India (relations between Lutherans and the Church of South India), North America and Europe.

### **6. Assessment**

It is clear from all the information before us that further highly significant steps are being taken on a regional basis to promote ever-increasing closeness of relationship, despite the lack of an international dialogue. We wish to draw attention to certain examples of this co-operation:

- a) *Tanzania*: The Tanzanian Christian Council enables heads of all non-Roman Catholic churches to meet for two or three days every year to discuss things of mutual concern. Out of these annual contacts church leaders in Tanzania are very often great friends. On the basis of this friendship some Anglican bishops have received invitations to the consecration of Lutheran bishops and the same has been true of some Anglican consecrations

- b) *USA*: In its third series, the Lutheran-Episcopal Dialogue in the USA (LED III) has nearly completed work on a document mandated by the churches: 'The Gospel and its Implications'. This is an attempt to make use of the eschatological perspective proving fruitful in current biblical and theological studies as the churches seek to be more faithful in engaging in mission in terms of ecumenism, evangelization and ethics. The dialogue has agreed to recommend to the respective churches some form of recognizing each other's central documents, that Lutherans recognize the Book of Common Prayer and Episcopalians recognize the Augsburg Confession and Luther's Small Catechism. There are increasing instances of regular consultation between Episcopal and Lutheran bishops, of shared ministry by and in parishes, of regular study conferences of clergy from both churches and large gatherings for dialogue and worship. Virtually every part of the USA has had some formal joint celebrations of the Eucharist by Lutheran and Episcopal bishops.
- c) *Canada*: After a process beginning in October 1983, the Canadian Anglican-Lutheran Dialogue has submitted a report to the churches containing brief agreed statements on justification, the Eucharist, Apostolicity, and Ordained Ministry. The report proposes that the churches acknowledge each other 'as churches where the Gospel is truly preached and taught'. The report requests the churches to initiate internally a period of study (1986-1989) of the agreed statements and to declare a relationship of interim sharing of eucharist beginning in 1989 with an evaluation of this experience to be made in 1995. A number of other actions are also encouraged.
- d) *Europe*: Study and preparatory work has been commissioned by the Church of England, the Evangelische Kirche in Deutschland and the Bund der Evangelischen Kirchen in der DDR for closer ecumenical relationships between these churches. A consultation of these churches is to be held in February 1987. Pastoral and theological consultations and exchanges have been taking place every two years between the Church of England and the Scandinavian churches, drawing upon a long history of official Church of England relationships with the Churches of Sweden and Finland.
- e) *Australia*: Though the Australian Lutheran Churches are not part of the LWF, we noted that a fruitful dialogue with Anglicans has been conducted since 1974, involving strands of Lutheranism not normally engaged in common ecumenical endeavour and covering a wide range of topics.
- f) *India*: The Anglican dioceses became part of the Church of South India and the Church of North India. In 1947 the Lutheran churches in South India (about a million Christians) entered into union negotiations with the Church of South India, and they found a remarkable agreement in essential theological issues, but for reasons, largely non-theological, could not form one body. Nevertheless there are close relations between them in various aspects of life,

especially in joint theological seminaries. Now the Lutheran churches in South India have become part of the United Evangelical Lutheran Churches in India.

7. It is apparent that the process of convergence described in The Cold Ash Report is continuing. The theological agreements reached in international and regional dialogues have facilitated shared life, and, as so often happens, Christian living and theological reflection have mutually supported and enriched each other.

## **The Present Situation**

8. In some contexts, it appears that shared life is a consequence of theological agreement and the process of reception. After the agreement reached in international and regional dialogues it becomes possible for developments to occur in particular places, where responsible Christian judgement demands a new initiative. For instance, an Anglican bishop finds himself asking a Lutheran bishop to exercise oversight of churches in an emergency.
9. These developments are of different kinds, reminding us of the multi-faceted nature of the process of reconciliation. In Some contexts, for good historical reasons, great emphasis has to be placed on theological discussion and the building of consensus; in other places what is crucial is making a reality of the sharing of oversight and mutual consultation; in other places, again, what is vital is breaking down cultural or communal barriers in the life of the whole church. It is our experience that the establishment of priorities in each situation has to be determined by the imperatives of the Church's mission. Mission and ecumenism are inseparable, and have to be worked out region to region. Not all developments are capable of being applied universally. Some rest on understandings and judgements which are, as yet, incapable of verbal formulation, but which have resulted from responsible judgements in the face of particular needs or opportunities.
10. It is also true that there are places where the two churches live side by side and there are no signs of joint theological activity.

## **Future Work**

11. We have begun, and must continue, to identify the resources which we are discovering in one another. We have already received much from each other in our traditions of worship and liturgy, music and hymnody, historical and theological study, stewardship and spirituality. We continue to receive gifts through

the lessons learned by sister churches in times of hardship and persecution, through the various ways our churches have sought to relate to social and political contexts with equally various degrees of faithfulness. It is a part of the task of this committee to discover and identify as many resources as God has given us, to evaluate their role in our common life and growing relationships, and to urge and facilitate the wider sharing of these resources between our communions. That these resources cannot always or easily be translated from one context to another must be remembered. The historical ambiguities present in our strengths and gifts dare not be ignored. But gifts remain gifts, even in brokenness and ambiguity, and they can be means used by God to further the great gifts of reconciliation and unity.

12. *Rethinking our goals.* Since the Cold Ash meeting, questions have surfaced about the way 'full communion' is described and defined in the Cold Ash Report and its relationship with the anticipated goal of other actual or potential forms or models of church unity. Because of these and other questions we recognize that one of our tasks must be the rethinking and reformulating of the meaning of 'full communion'. We are persuaded that such reformulation can take place only in the context of our growing common experience with one another.
13. *Consultation on Episcopate.* Another of our tasks must be to discuss the relationship between Apostolic Succession, the Ministry of the whole people of God, Episcopacy and the historic episcopate. We propose to do this in a consultation which would see ministry in relation to the mission of the Church today. This Consultation will be held in 1987 and our proposal for it is as follows:

*Theme: Episcopate in Relation to the Mission of the Church Today.*

*Questions to be addressed in the context of Anglican-Lutheran relations:*

- a) How was *episcopate* exercised in the New Testament and the Early Church?  
How did it relate to Mission?  
This question demands that attention be paid to the sociological as well as theological factors underlying historical developments as the Church moved toward more structured community life for the sake of mission, at varying rates of speed in different areas. It presupposes that there was no uniformity of development, all developments have equal or enduring validity.
- b) What is the mission of the Church in the 21st century? What is the Church's prophetic role?  
Both parts of this question demand answers set in a variety of cultural and geographical contexts. It cannot be fruitfully addressed in only abstract terms of global import.

- c) How is *episcope* related to the ministry of the whole people of God?  
Implicit in this question is the fact that the whole people of God exercises *episcope* in a variety of 'styles' appropriate (or inappropriate!) to our different cultural contexts. It may be that some styles of leadership are more suitable in Christian communities than others. The Consultation should keep the relation between leadership and service in mind.
- d) In light of our common mission, what needs to be reformed in our respective expressions of *episcope*?

Discussion of this key question is central to the task of the Consultation. Clearly it needs to take into account insights gleaned from the previous questions and answers. It asks, in effect, how can we do our job better?

- e) What can we do together in *episcope*? How can we initiate and enable the joint exercise of *episcope* as a gradual process?
  - (i) What light is thrown on this by our churches' responses to the Ministry section of the BEM document—especially paragraphs 23-25?
  - (ii) What light is thrown on this by our respective bilateral dialogues with the Roman Catholic Church?

Again, this question presupposes a number of different answers for our different contexts. It follows that no single process can emerge, following a single time-table. Recognizing this, the question invites creative 'dreaming'.

- f) How do we formulate attainable goals for our common mission?  
The emphasis in this question is on attainable goals. What criteria are appropriate for judging whether a goal is attainable? That ours is a common mission is a presupposition, presumably needing no further elucidation.

- 14. *Further Steps.* There are further concrete steps which we can take and/or propose to the churches on the way toward realization of the goal of full communion between our churches. We have identified the following tasks:

- a) We should identify areas in which our churches need to be better informed about each other, where misleading or outdated perceptions inhibit trust and co-operation, understanding and commitment to unity. This is especially the case where geographical separation prevents continued living experience of one another, where common challenges and resources are not evident to one another, where stereotypes and caricatures prejudice our relationships and weaken our movement towards full communion.
- b) We need to develop forms and forums for common attention to the Scriptures, that is, letting ourselves be corporately challenged by what the Scriptures have to say to us today. Increased joint work on lectionaries, homiletical studies, catechetical and adult study materials could be undertaken.
- c) In so far as possible, members, clergy and leaders of our churches need encouragement to share in common worship, beginning with the Eucharist hospitality

which is now quite generally possible between Anglicans and Lutherans. We also need to cultivate mutual prayer and intercession for one another in concrete and specific ways. We need joint attention to the cultivation of discipleship grounded in our common and mutually recognized Baptism.

- d) One important and newly recognized way to understand the Lutheran reformation confession of 'justification by faith' is that it is not so much a new or additional doctrine, but rather it is an instruction to pastors about how they are to preach and teach the Christ of the ancient classic doctrines so that Christ is encountered as promise, not threat, and so that Christ is therefore received by faith, not by some inappropriate response (e.g. 'works'). This creates an opportunity for renewed and common theological and catechetical attention to the Apostles' and Nicene creeds, that is, to the classical Christological and Trinitarian dogmas, so that they are experienced as Gospel confession rather than as ecclesiastical ideology. This is a common study task in which our traditions both need and can assist each other.
  - e) Even though our churches do not agree fully on the meaning or expression of episcopacy, we can give attention to the development and cultivation of forms for consultation of leaders with each other. Simultaneously, the leadership needs to encourage the interaction of clergy, congregations, seminarians, and theologians for purposes of shared experience in worship, study and mission.
  - f) We need to look at the authentic apostolic continuity which both our churches evidence, although not always in identical forms, and which links us both to the church of all ages. Simultaneously we need to increase our awareness of the diversity of contexts throughout the world in which our churches live and function, often side-by-side.
  - g) We intend to ask how the practice of interim sharing of the Eucharist, begun in the USA, could be effected in other contexts.
  - h) We intend to describe and propose theological and pastoral exchanges in regions where these are not already taking place as a way of implementing the concrete steps identified above because shared life is reciprocally related to theological agreement.
15. *Our Witness.* All these tasks are to be understood in terms of the Church's witness and evangelism, which includes worship and prayer, diaconic service, and attention to issues of peace with justice.
16. *Lay Leadership.* We regard as fundamental to the relationship of our churches that the laity exercise responsibility for leadership in ecumenical mission and that our envisioning of concrete steps into the future make provision for such exercise of lay responsibility.

## Appendix IV

### Ordained Ministry in German Lutheran Churches

Present structures date from World War I when the change in governmental structures put an end to church structures based on provincial rulers (*Landesherrliche Kirchenregiment*). A new solution emerged: *Das synodale Bischofsamt*. The concept of shared leadership between bishop and synod has become widespread among Lutherans. Even in the Nordic countries where the office of bishop retained a more 'traditional' structure, synods have been introduced which share the leadership responsibility for the church.

#### 1. **Bischof (Landesbischof)**

Shares authority with synod which elects and can remove from office. Primary duties: visitation and ordination. Specific duties: responsibility for biblically sound doctrine, proclamation and counsel, congregations, pastors and other church workers, care for the training of church workers, advising theological faculties and church training centres, issuing pastoral letters, representing the church in the public sector, promoting ecumenical relationships.

#### 2. **Leitender Bischof**

Chairs Bishops' Conference of VELKD/VELK and its Church Council. Elected for a term by the General Synod of VELKD/VELK.

Because of the magnitude of most of the provincial churches (*Landeskirchen*), *episcopate* is exercised within geographical sub-divisions by 'assistant/suffragan bishops' with the various titles listed below. In some provincial churches there are two levels of subdivision—e.g. the provincial church of Bavaria has districts (*Kirchenkreise*) which are subdivided into deaneries (*Dekanatsbezirke*); the provincial church of Hanover has dioceses (*Sprengel*) which are subdivided into districts (*Kirchenkreise*). In practice the chief tasks of the 'assistant/suffragan bishops' are visitation and ordination.

3. **Superintendent** (*Landessuperintendent*), e.g. Hanover.

4. **Dekan** (*Kreisdekan*), e.g. Bavaria.

5. **Propst**, e.g. Brunswick.

6. **Prälat**, e.g. Württemberg.

7. **Oberkirchenrat**, e.g. Thuringia (OKR most often designates a top-level administrative officer whether ordained or not. In Thuringia, however, some OKR are 'assistant/suffragan bishops' with several superintendents under them.)

It is scope of service and assigned duties which distinguish bishops from pastors; the relationship is not hierarchical. The unity of the one ministry of word and sacrament is emphasized.

**8. Pastor/Pfarrer**

Minister of word and sacrament in the congregation.

**9. Vikar**

Person engaged in supervised parish work prior to ordination (internship).

Cf. Tröger, G., 'Das synodale Bischofsamt', TRE VI (1980), pp. 694-697.

Eugene L. Brand

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## Appendix VI

### Abbreviations used in this Report

ACC	Anglican Consultative Council
ALERC	Anglican-Lutheran European Regional Commission
ALIC	Anglican-Lutheran International Conversations
ALICC	Anglican-Lutheran International Continuation Committee
ARCIC	Anglican-Roman Catholic International Commission
BEM	Baptism, Eucharist and Ministry: Faith and Order Paper No. 111
CA	Confessio Augustana: The Augsburg Confession, 1530.
LED II	Lutheran-Episcopal Dialogue Second Series, 1976-1980.
LWF	Lutheran World Federation
LRCJC	Lutheran-Roman Catholic Joint Commission

# On the Way to Visible Unity

## A Common Statement

Meissen, 18 March 1988

### Chairmen's Foreword

1. The immediate stimulus for this statement dates from 1983, the fifth centenary of Martin Luther's birth. In that year major public celebrations were held in Leipzig and Worms, and the Archbishop of Canterbury (Dr Robert Runcie) chose this opportunity to propose that closer relations should be established between the Church of England and the German Evangelical Churches. This initiative met a warm response from the Council of the Evangelical Church in Germany and the Church Leaders' Conference of the Federation of the Evangelical Churches in the German Democratic Republic.
2. Increasingly cordial relations had, in fact, been developing since 1945. The main focus for church links between England and the German Democratic Republic has been the partnership between Coventry and Dresden, though there have been numerous other contacts as well. The growing fellowship between the Evangelical Church in Germany and the Church of England—fully documented in a pamphlet by Oberkirchenrat K. Kremkau<sup>1</sup>—has included not only local twinning links, but also official theological conversations since 1964.
3. A further impetus to developing these relationships was given by the publication of the reports of the Anglican-Lutheran European Commission (1982), the International Anglican-Lutheran Joint Working Group (1983), the Anglican-Reformed International Commission (1984) and the text Baptism, Eucharist and Ministry of the Faith and Order Commission of The World Council of Churches (1982).
4. The presence of Anglican congregations in the Federal Republic of Germany and of Evangelical German-speaking congregations in Great Britain is an additional factor underlining the desirability of closer links.

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<sup>1</sup> Die wachsende Gemeinschaft zwischen der Evangelischen Kirche in Deutschland bzw. ihren Gliedkirchen und der Kirche von England. 2., veränderte Auflage Frankfurt/M. im Mail 1986, Kirchenamt der EKD—Europa-Abteilung. Printed as manuscript in German, 14 pp.

5. From 1985 onwards official delegates were appointed by the Church of England, the Federation of the Evangelical Churches in the German Democratic Republic and the Evangelical Church in Germany in the Federal Republic of Germany to work out a basis for closer relations. (The names of participants are shown in the appendix.) This work was begun in February 1987 at London Colney (UK), elaborated by a small working group in November 1987 at Schloss Schwanberg (FRG) and concluded in March 1988 at Meissen (GDR). The statement is unanimous, and is now offered to the appropriate authorities of each Church for endorsement.\*
6. We would draw particular attention to the structure of our Statement. Its first five sections deliberately draw on the findings of previous ecumenical dialogues. We intend to build on valuable work already done which is still in the process of reception by our Churches. We would not wish the Declaration in Chapter VI to be viewed in isolation from the important Common Statement which precedes it.
7. If these proposals are accepted, as we keenly hope they soon will be, the future relations between our Churches will need to be undergirded by bilateral agreements and a framework of continuing co-operation. This Statement will be supplemented in due course by detailed practical suggestions, now being worked out by the ecumenical officers of our Churches.

David Grimsby

Dr Johannes Hempel DD

D. Karlheinz Stoll

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\* The English and German texts are equally authentic.

## On the Way to Visible Unity A Common Statement

### **I. The Church as sign, instrument and foretaste of the Kingdom of God**

1. God's plan as declared in the Holy Scriptures is to reconcile all things in Christ in, through and for whom they were made.
2. For this purpose, God chose Israel, sent Jesus Christ and commissioned the Church. Abraham's call was for the blessing of all peoples (Gen.12:1-3). The servant of God will not only restore the scattered people of Israel; he is given 'as a light to the nations', to bring salvation to 'the end of the earth' (Is. 49:6). In Christ God was reconciling the whole world to himself (II Cor. 5:19; Col.1:15-20). The Letter to the Ephesians recognises the implications of the work of Christ for the mystery, the call and the mission of the Church, when it says "God has blessed us in Christ with every spiritual blessing... He has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth" (Eph.1:3, 9,10). 'But grace was given to each of us according to the measure of Christ's gift... And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ (Eph.4:7,11-13).
3. The Church, the body of Christ, must always be seen in this perspective as instrumental to God's ultimate purpose. The Church exists for the glory of God and to serve, in obedience to the mission of Christ, the reconciliation of humankind and of all creation. Therefore the Church is sent into the world as a sign, instrument and foretaste of a reality which comes from beyond history—the Kingdom, or Reign of God. It is already a provisional embodiment of God's will which is the coming of the Kingdom<sup>2</sup>. The Church is a divine reality, holy and transcending present finite real-

<sup>2</sup> GROU, paras 29f. *God's Reign and Our Unity*. (GROU). The Report of the Anglican-Reformed International Commission 1981-1984. Woking, England, January 1984. SPCK London + The Saint Andrew Press Edinburgh 1984, 90pp.

ity. At the same time, as a human institution, it shares all the ambiguity and frailty of the human condition and is always in need of repentance, reform and renewal<sup>3</sup>.

## II. The Church as *koinonia*

4. Today we are re-discovering, together with other Christians, the communal character of the Church. Underlying many of the New Testament descriptions of the Church, such as 'the people of God', 'the body of Christ', 'the bride', 'the temple of the Spirit', is the reality of a *koinonia*—a communion—which is a sharing in the life of the Holy Trinity and therein with our fellow-members of the Church. This community—*koinonia*—according to the Scriptures is established by a baptism inseparable from faith and conversion. The vocation of all the baptised is to live as a corporate priesthood offering praise to God, sharing the good news and engaging in mission and service to humankind. This common life is sustained and nurtured by God's grace through word and sacrament. It is served by the ordained ministry and also held together by other bonds of communion (see para. 8).
5. The Church is the community (*koinonia*) of those reconciled with God and with one another. It is the community of those who, in the power of the Holy Spirit, believe in Jesus Christ and are justified through God's grace. It is also the reconciling community because it has been called to bring to all humankind God's gracious offer of redemption and renewal<sup>4</sup>. Because the *koinonia* is also a participation in Christ crucified, it is also part of the nature and mission of the Church to share in the sufferings and struggles of humankind, in a world alienated from God and divided within itself by our disobedience to his will.

## III. Growth towards full, visible unity

6. In order to fulfil its mission the Church itself must be united. It is within a missionary perspective that we can begin to overcome the divisions which have kept us apart. As our Churches grow in faith into the fullness of Christ, so they will themselves grow together in unity. This unity will reflect the different gifts

<sup>3</sup> ALERC, para 47. *Anglican-Lutheran Dialogue*. The Report of the Anglican-Lutheran European Regional Commission (ALERC). Helsinki, August-September 19082. SPCK London 1983, 51 pp.

<sup>4</sup> cf. paras 49f., ALERC, and Introduction para. 8, Anglican-Roman Catholic International Commission (ARCIC). *The Final Report*. Windsor, September 1981, SPCK + CTS London 1982, 122 pp.

## **On the Way to Visible Unity – A Common Statement**

God has given to his Church in many nations, languages, cultures and traditions. The unity we seek must at one and the same time respect these different gifts and manifest more fully the visibility of the one Church of Jesus Christ.

7. Perfect unity must await the final coming of God's Kingdom, where all will be completely obedient to God and therefore totally reconciled to one another in God. But in a fallen world we are committed to strive for the full, 'visible unity' of the body of Christ on earth. We are to work for the manifestation of unity at every level, a unity which is grounded in the life of the Holy Trinity and is God's purpose for the whole of creation. All our attempts to describe this vision are bound to be provisional. We are continually being led to see fresh depths and riches of that unity and to grasp new ways in which it might be manifested in word and life. Every experience of unity is a gift of God and a foretaste and sign of the Kingdom.
8. As the Churches grow together the understanding of the characteristics of full, visible unity become clearer. We can already claim together that full, visible unity must include:
  - a common confession of the apostolic faith in word and life. That one faith has to be confessed together, locally and universally, so that God's reconciling purpose is everywhere shown forth. Living this apostolic faith together the Church helps the world to attain its proper destiny.
  - the sharing of one baptism, the celebrating of one eucharist and the service of a reconciled, common ministry. This common participation in one baptism, one eucharist and one ministry unites 'all in each place' with 'all in every place' within the whole communion of saints. The whole Church is present in every celebration of the eucharist, thus uniting the local and the universal Church. Through the visible communion the healing and uniting power of the Triune God is made evident amidst the divisions of humankind.
  - bonds of communion which enable the Church at every level to guard and interpret the apostolic faith, to take decisions, to teach authoritatively, to share goods and to bear effective witness in the world. The bonds of communion will possess personal, collegial and communal aspects. At every level they are outward and visible signs of the communion between persons who, through their baptism and eucharistic fellowship, are drawn into the fellowship of the Triune God.

### **IV. Communion already shared**

9. As God makes this unity more visible we recognise that we already share a real communion. This includes the common gift of the Holy Scriptures as the au-

thentic record of God's revelation in Jesus Christ and as the norm for Christian faith and life; the decisions of the early Ecumenical Councils; the Apostles' Creed and the Niceno-Constantinopolitan Creed as the Church's authoritative interpretation of the apostolic faith; a common pre-Reformation western tradition of worship, spirituality and theology; a Reformation inheritance expressed in the Thirty-Nine Articles of Religion, the Book of Common Prayer and the Ordinal, and in the Augsburg Confession and the Heidelberg Catechism; a similar historical tradition of worship, centred on the proclamation and celebration of the living Christ in word and sacrament and now converging with other Christian traditions within the liturgical renewal.

10. Although we became estranged and have lived in separation, we have never condemned each other as Churches. In the 19th century our churches engaged in a number of joint missionary endeavours. In the dark years between 1933 and 1945 some members of our Churches came together in a true communion of witness. This relationship developed after the Second World War and has continued to bear fruit in the wider Ecumenical Movement.
11. Now we rejoice that we are growing together. There has been co-operation in many areas of social and pastoral concern, we have shared in theological dialogue, our fellowship has been fostered by exchanges, by twinings of local congregations, and by visits at every level. We are already able to invite each other to receive Holy Communion in our churches.
12. We acknowledge in our Churches in their separation an existing fidelity to the apostolic faith and mission, to the celebration of baptism and eucharist, and to the exercise of ordained ministries as given by God and instruments of his grace.
13. Our growing together is part of a wider movement towards unity within the one Ecumenical Movement. Of particular relevance to our present agreement are the following agreements and closer relations:
  - (i) In the 1920s and 1930s the Church of England established intercommunion with the Lutheran Churches of Sweden and Finland, Latvia and Estonia. This involved mutual eucharistic hospitality and permission to preach and assist at the eucharist. Bishops of the Church of England and of the Churches of Sweden and Finland have taken part in one another's episcopal consecrations from time to time. There has also been official mutual eucharistic hospitality between the Church of England and the Churches of Norway, Denmark and Iceland since the 1950's. In the United States of America Lutheran and Episcopal churches moved in 1986 into 'interim eucharistic fellowship'.

- (ii) Similarly, Anglicans and Reformed are involved in a number of national unity negotiations in various parts of the world. These already involve varying degrees of eucharistic fellowship in the USA and in Wales. The two traditions have come together in the United Churches in the Indian Subcontinent. In England, Anglicans and Reformed, and indeed (in one case) Lutherans, live together in local ecumenical projects where they share life, worship and ministry. In some places this includes the sharing of oversight 'above' the local level.
- (iii) The Church of England, the Evangelical Church in Germany and the Federation of the Evangelical Churches in the German Democratic Republic have close relations with the Old Catholics. The Church of England established intercommunion with the churches of the Union of Utrecht through the Bonn Agreement of 1931. The member churches of the Evangelical Church in Germany and of the Federation of the Evangelical Churches in the German Democratic Republic and the Old Catholic Church in the Federal Republic of Germany and in the German Democratic Republic offer each other eucharistic hospitality.
- (iv) Lutheran, Reformed and United Churches in the Federal Republic of Germany, in the German Democratic Republic and in the United Kingdom adhere to the Leuenberg Agreement between Reformation Churches in Europe, which declares 'pulpit and altar fellowship'. In 1987 the Evangelical Methodist Church in the Federal Republic of Germany and the member churches of the Evangelical Church in Germany also entered into 'pulpit and altar fellowship'. Similar proposals are at present before the churches in the German Democratic Republic.

## V. Agreement in faith

14. The recommendations which we make in para.17 are grounded in the agreed statements between representatives of the Churches of the Anglican Communion and the Lutheran World Federation, and the Churches of the Anglican Communion and the World Alliance of Reformed Churches; and—at the European level—between representatives of Anglican and Lutheran Churches in Europe<sup>5</sup>. Alongside these agreed statements must also be set the report of the Faith and

<sup>5</sup> cf. 2 + 3 above, also

- a) Anglican-Lutheran International Conversations (ALIC), The Report of the Conversations 1970-1972 authorised by the Lambeth Conference and the Lutheran World Federation. SPCK London 1973, 30 pp.
- b) Anglican-Lutheran Relations, Report of the Anglican-Lutheran Joint Working Group, Cold Ash, Berkshire, England, 28 November-3 December, 1983, Anglican Consultative Council + Lutheran World Federation, London and Geneva, 1983, 23 pp.

Order Commission of the WCC *Baptism, Eucharist and Ministry*<sup>6</sup> and the reports of Anglican, Lutheran and Reformed dialogues with the Roman Catholic Church. All these agreed texts are still in the process of adoption and reception by our Churches. They all display a remarkable theological consistency which already indicates a substantial convergence between the Churches.

15. As a result of these dialogues the Church of England, the Federation of the Evangelical Churches in the German Democratic Republic with its member churches and the Evangelical Church in Germany in the Federal Republic of Germany with its member Churches are now able to record the following points of agreement:
- (i) We accept the authority of the canonical Scriptures of the Old and New Testaments. We read the Scriptures liturgically in the course of the Church's year<sup>7</sup>.
  - (ii) We accept the Niceno-Constantinopolitan and Apostles' Creeds and confess the basic trinitarian and christological dogmas to which these creeds testify. That is, we believe that Jesus of Nazareth is true God and true Man, and that God is one God in three persons, Father, Son and Holy Spirit<sup>8</sup>.
  - (iii) We celebrate the apostolic faith in liturgical worship. We acknowledge in the liturgy both a celebration of salvation through Christ and a significant factor in forming the *consensus fidelium*. We rejoice at the extent of 'our common tradition of spirituality, liturgy and sacramental life' which has given us similar forms of worship, common texts, hymns, canticles and prayers. We are influenced by a common liturgical renewal. We also rejoice at the variety of expression shown in different cultural settings<sup>9</sup>.
  - (iv) We believe that baptism with water in the name of the Triune God unites the one baptised with the death and resurrection of Jesus Christ, initiates into the One Holy, Catholic and Apostolic Church, and confers the gracious gift of new life in the Spirit<sup>10</sup>.

<sup>6</sup> *Baptism, Eucharist and Ministry*. (BEM), Faith and Order Paper No. 111, World Council of Churches, Geneva, 1982, 33 pp.

<sup>7</sup> cf. paras 17-22, ALIC.

<sup>8</sup> paras 23-25, ALIC.

<sup>9</sup> para. 31, ALERC; para. 62 GROU; paras 17-23 B, 27-33 E, 41-44 M, BEM.

<sup>10</sup> paras 22-25, ALERC; paras 47-61, GROU.

- (v) We believe that the celebration of the eucharist is the feast of the new covenant instituted by Jesus Christ in which the word of God is proclaimed and in which the risen Christ gives his body and blood under the visible signs of bread and wine to the community. In the action of the eucharist Christ is truly present to share his risen life with us and to unite us with himself in his self-offering to the Father, the one full, perfect and sufficient sacrifice which he alone can offer and has offered once for all<sup>11</sup>. In this celebration we experience the love of God and the forgiveness of sins in Jesus Christ and proclaim his death and resurrection until he comes again and brings his Kingdom to completion<sup>12</sup>.
- (vi) We believe and proclaim the gospel that in Jesus Christ God loves and redeems the world. We "share a common understanding of God's justifying grace, i.e. that we are accounted righteous and are made righteous before God only by grace through faith because of the merits of our Lord and Saviour Jesus Christ, and not on account of our works or merits. Both our traditions affirm that justification leads and must lead to 'good works'; authentic faith issues in love."<sup>13</sup>
- (vii) We believe that the Church is constituted and sustained by the Triune God through God's saving action in word and sacraments, and is not the creation of individual believers. We believe that the Church is sent into the world as sign, instrument and foretaste of the Kingdom of God. But we also recognise that the Church stands in constant need of reform and renewal<sup>14</sup>.
- (viii) We believe that all members of the Church are called to participate in its apostolic mission. They are therefore given various ministries by the Holy Spirit. Within the community of the Church the ordained ministry exists to serve the ministry of the whole people of God. We hold the ordained ministry of word and sacrament to be a gift of God to his Church and therefore an office of divine institution<sup>15</sup>.

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<sup>11</sup> para. 65, GROU.

<sup>12</sup> para. 1 E, BEM.

<sup>13</sup> para. 20, ALERC; cf. paras 17-21.

<sup>14</sup> paras 44-51, ALERC; paras 29-34, GROU.

<sup>15</sup> paras 32-43, ALERC; paras 91-97, GROU; paras 4 and 12 M, BEM.

- (ix) We believe that a ministry of pastoral oversight (*episkope*), exercised in personal, collegial and communal ways, is necessary to witness to and safeguard the unity and apostolicity of the Church<sup>16</sup>.
  - (x) We share a common hope in the final consummation of the Kingdom of God, and believe that in this eschatological perspective we are called to work now for the furtherance of justice and peace. The obligations of the Kingdom are to govern our life in the Church and our concern for the world. "The Christian faith is that God has made peace through Jesus by the blood of his cross' (Col 1:20) so establishing the one valid centre for the unity of the whole human family."<sup>17</sup>
16. Lutheran, Reformed and United Churches, though being increasingly prepared to appreciate episcopal succession "as a sign of the apostolicity of the life of the whole Church", hold that this particular form of *episkope* should not become a necessary condition for 'full, visible unity'. The Anglican understanding of full, visible unity includes the historic episcopate and full interchangeability of ministers. Because of this remaining difference our mutual recognition of one another's ministries does not yet result in the full interchangeability of ministers. 'Yet even this remaining difference, when seen in the light of our agreements and convergences, cannot be regarded as a hindrance to closer fellowship between our Churches'<sup>18</sup>.

## VI. Mutual acknowledgement and next steps

17. We recommend that our Churches jointly make the following Declaration:

'We the Church of England, the Federation of the Evangelical Churches in the German Democratic Republic with its member churches and the Evangelical Church in Germany with its member churches, on the basis of our sharing the common apostolic faith and in the light of what we have re-discovered of our common history and heritage, expressed in chapters I-V, commit ourselves to strive together for full, visible unity.

<sup>16</sup> paras 23 and 26 M, BEM; para. 79, ALIC; para. 72, GROU.

<sup>17</sup> paras 18 and 43, GROU; para. 59, ALIC.

<sup>18</sup> para. 43, ALERC; paras 87 and 89, ALIC; para. 38 M, BEM.

## On the Way to Visible Unity – A Common Statement

### A.

- (i) We acknowledge one another's churches as churches belonging to the One, Holy, Catholic and Apostolic Church of Jesus Christ and truly participating in the apostolic mission of the whole people of God;
- (ii) we acknowledge that in our churches the Word of God is authentically preached and the sacraments of baptism and eucharist are duly administered;
- (iii) we acknowledge one another's ordained ministries as given by God and instruments of his grace, and look forward to the time when the reconciliation of our churches makes possible the full interchangeability of ministers;
- (iv) we acknowledge that personal and collegial oversight (*episkope*) is embodied and exercised in our churches in a variety of forms, episcopal and non-episcopal, as a visible sign of the Church's unity and continuity in apostolic life, mission and ministry.

- B. We commit ourselves to share a common life and mission. We will take all possible steps to closer fellowship in as many areas of Christian life and witness as possible, so that all our members together may advance on the way to full, visible unity.

As the next steps we agree:

- (i) to continue official theological conversations between our churches, to encourage the reception of the theological consensus and convergence already achieved and to work to resolve the outstanding differences between us;\*
- (ii) to establish forms of joint oversight so that our churches may regularly consult one another on significant matters of faith and order, life and work;\*
- (iii) to participate in one another's worship, including baptism, eucharist and ordinations;
- (iv) that authorised ministers of our churches may, subject to the regulations of the churches and within the limits of their competence, carry out the tasks of their own office in congregations of the other churches when requested; If these functions are to be exercised for an extended period of service rather than on a single occasion, an invitation from the appropriate authority is necessary for the carrying out of these tasks.
- (v) that the Church of England invites members of the member churches of the Federation of the Evangelical Churches in the German Democratic Republic and the member churches of the Evangelical Church in Germany to receive Holy Communion according to the order of the Church of England; the member churches of the Federation of the Evangelical Churches in the German

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\* Such steps will need to be agreed separately between the Church of England and the Federation of the Evangelical Churches in the GDR and between the Church of England and the Evangelical Church in Germany.

Democratic Republic and the member churches of the Evangelical Church in Germany invite members of the Church of England to receive Holy Communion according to their respective orders. We encourage the members of our churches to accept the eucharistic hospitality extended to them and thus express their unity with one another in the One Body of Christ;

- (vi) that whenever in our churches the people of God assemble for eucharistic worship, the ordained ministers of our churches, in accordance with their rules, may share in the celebration of the eucharist in a way which advances beyond mutual eucharistic hospitality but which falls short of the full interchangeability of ministers.<sup>\*\*</sup> Such eucharistic fellowship will reflect the presence of two or more churches expressing their unity in faith and baptism, and demonstrate that we are still striving towards making more visible the unity of the One, Holy, Catholic and Apostolic Church and that we are strengthening and encouraging one another on the way to that goal in this eucharistic fellowship with the One Lord Jesus Christ;

Such services of the eucharist are presided over by an ordained minister. Only this person may say the eucharistic prayer.

In the eucharistic prayer the narrative of the institution is bound up with thanksgiving to the Father, the remembrance of the salvific work of Christ (*Anamnesis*) and the invocation of the Holy Spirit (*Epiklesis*).

In such services the rite used should be one authorised by the church of the presiding minister.

The liturgical arrangements, including the allotting of the different parts of the service, should be determined according to local circumstances and traditions.

An appropriate procedure for the elements remaining after the celebration must be followed. 'Each church should respect the practices and piety of the others. The best way of showing respect for the elements served in the eucharistic celebration is by their consumption, without excluding their use for communion of the sick<sup>19</sup>.

Ministers should be vested in the manner appropriate to their tradition.

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<sup>\*\*</sup> oncelebration, in the sense of co-consecration, by word or gesture is not envisaged.

<sup>19</sup> para. 32 E, BEM.

## On the Way to Visible Unity – A Common Statement

- (vii) that whenever a bishop or minister accepts an invitation to take part in an ordination of another church this expresses the commitment of our churches to the unity and apostolicity of the Church. Until we have a reconciled, common ministry such participation in ordination cannot involve acts which by word or gesture might imply that this has already been achieved.

For the Church of England this means that a participating bishop or priest may not by the laying on of hands or otherwise do any act which is a sign of the conferring of Holy Orders. He may take part in a separate laying on of hands as an act of blessing.

18. The above Declaration will come into force when it is accepted by the Church of England, the Federation of the Evangelical Churches in the German Democratic Republic and the Evangelical Church in Germany according to their internal rules and practices. We recommend that our churches express in worship their commitment to share a common life and mission and to strive for full, visible unity.
19. The implementation of the proposals in this Declaration will mark an important stage in the growth towards full, visible unity of the Church. We know that beyond this commitment lies a move from recognition to the reconciliation of churches and ministries within the wider fellowship of the universal Church.

### The Meissen Declaration

The above Declaration was agreed by the delegations of the Church of England, the Federation of the Evangelical Churches in the German Democratic Republic and the Evangelical Church in Germany on 18 March 1988 in Meissen and subsequently approved by the General Synod of the Church of England and the responsible bodies of the Federation of the Evangelical Churches in the German Democratic Republic and its member churches and the Evangelical Church in Germany and its member churches.

London,

29 January 1991

*For the Church of England*

The Presidents of the General Synod

*For the Federation of the Evangelical Churches*

*and its member churches*

The Chairman of the Evangelical Church Leaders' Conference

*For the Evangelical Church in Germany and its member churches*

The Chairman of the Council

## Participants

### *Delegates of the Church of England*

The Rt Rev. David Tustin (Co-Chairman)  
Bishop of Grimsby

The Very Rev. John Arnold  
Dean of Rochester

The Rt Rev. Cyril Bowles  
formerly Bishop of Derby

The Rt Rev. John Gibbs  
formerly Bishop of Coventry

The Rev. Canon Christopher Hill  
Archbishop of Canterbury's Secretary for Ecumenical Affairs

The Rev. Canon John Hind  
Principal of Chichester Theological College

Mrs Maryon Jägers  
General Synod Representative for the Diocese in Europe

The Rt Rev. Eric Kemp  
Bishop of Chichester

The Rev. Canon Martin Reardon (Secretary)  
Secretary of the Board for Mission and Unity, General Synod

The Rt Rev. Mark Santer  
Bishop of Birmingham  
(not present at the Meissen meeting)

Dr Mary Tanner (Secretary)  
Theological Secretary, Board for Mission and Unity, General Synod

### *Delegates of the Federation of the Evangelical Churches in the German Democratic Republic*

Landesbischof Johannes Hempel, Dresden  
(Co-Chairman)

## On the Way to Visible Unity – A Common Statement

Dozent Michael Beintker, Halle

Oberkirchenrätin Christa Grengel, Berlin  
(Secretary, from April 1987)

Pastorin Maria Herrbruck, Berlin  
(Secretary, until April 1987)

Oberkirchenrat Helmut Zeddies, Berlin  
Consultant

Oberkirchenrätin Irene Koenig  
Referentin für ökumenische Angelegenheiten im Sekretariat des Bundes der  
Evangelischen Kirchen in der DDR (from January 1988)

### ***Delegates of the Evangelical Church in Germany***

Bischof Karlheinz Stoll, Schleswig (Co-Chairman)  
Oberkirchenrat Walter Arnold, Stuttgart

Pastor Hans-Christoph Deppe, Goslar  
Landessuperintendent Ako Haarbeck, Detmold

Pastorin Gisela Hessenauer, Hannover  
(from February 1988)

Propst Uwe Hollm, Berlin (West)  
Superintendent Joachim Massner, Osnabrück

Kirchenrat Erhard Ratz, München  
Oberkirchenrat Karl Theodor Schäfer, Karlsruhe  
(not present at the Meissen meeting)

Pfarrer i.R. Helmut Tacke, Bremen

### **Consultants**

Oberkirchenrat Reinhard Groscurth  
Referent für Ökumenische Angelegenheiten in der Kirchenkanzlei der Evangelischen  
Kirche der Union—Bereich Bundesrepublik Deutschland und Berlin West, Berlin  
(West)

Präsident Hartmut Löwe

Leiter der Hauptabteilung "Theologie und Öffentliche Verantwortung" im Kirchenamt  
der EKD, Hannover

Oberkirchenrat Karlheinz Schmale

Europa-Referent im Kirchenamt der Vereinigten Evangelisch-Lutherschen Kirche  
Deutschlands, Berlin (West)

(not present at the Meissen meeting)

## **Secretary**

Oberkirchenrat Klaus Kremkau

Leiter der Europa-Abteilung im Kirchenamt der EKD, Hannover

## **Observers**

The Rev. Gunars Ansons

Lutheran Council of Great Britain

(February 1987 at London Colney)

The Rev. Gerhard Becker

German-speaking Evangelical Lutheran Synod in Great Britain

and Lutheran Council of Great Britain (March 1988 at Meissen)

The Rev. Günther Gassmann

Commission on Faith and Order, World Council of Churches

The Rev. Colin Gunton

United Reformed Church (Great Britain)

The Rev. Tord Harlin

Svenska Kyrkan/Church of Sweden

Bischof Sigisbert Kraft

Catholic Diocese of the Old Catholics in Germany

# Conversation between The British and Irish Anglican Churches and The Nordic and Baltic Lutheran Churches

## The Porvoo Common Statement

Text agreed at the fourth plenary meeting,  
held at Järvenpää, Finland, 9-13 October 1992

### Foreword by the Co-Chairmen

1. Dramatic changes have swept across Northern Europe in recent years. Many new links of commerce, education, tourism and consultation on environmental matters are now being actively developed across the Nordic/Baltic and British/Irish region. In this fast-changing scene the Anglican and Lutheran churches have a key role to play, and the present report offers the vision of twelve such churches—with a total membership of some 50 million Christians—entering into closer communion and joining in various forms of practical co-operation as they carry out their contemporary mission.<sup>1</sup> It is a cause of great joy that the Anglican and Lutheran strands of Western Christendom, which have so many common roots and display remarkably similar characteristics, have rediscovered one another in the present century and begun growing closer together.
2. *The Porvoo Common Statement* is the result of several major influences. The first was the series of Theological Conversations which took place between Anglicans and Lutherans in the Nordic and Baltic region during 1909-1951, and the agreements to which these talks gave rise.<sup>2</sup> Secondly, acquaintance between these churches was greatly strengthened by other joint events not directly concerned with church unity negotiations, notably the series of Anglo-Scandinavian theological conferences (begun in 1929) and pastoral conferences (begun in 1978) which still continue. Thirdly, a new climate of theological debate was

<sup>1</sup> For details of the churches represented in the Conversations, see the end of this document  
[Editors' note: For reasons of space these details are not included in the present publication.]

<sup>2</sup> See C. Hill, 'Existing Agreements between our Churches' in the *Essays on Church and Ministry in Northern Europe* appended to the Common Statement in the full edition of the report, entitled *Together in Mission and Ministry. The Porvoo Common Statement with Essays on Church and Ministry in Northern Europe* (London, 1993).

created at world level by the bilateral and multilateral ecumenical dialogues of the 1970s and '80s, as evidenced by the following reports in particular: Pullach 1973, Lima (BEM) 1982, Helsinki 1982, Cold Ash 1983 and Niagara 1988.<sup>3</sup> This last report in particular has thrown new light on old questions of faith and order.

3. The immediate stimulus to move beyond the earlier agreements came from the personal initiative of Archbishop Robert Runcie (Canterbury) and Archbishop Bertil Werkstrom (Uppsala), coupled with the efforts of those officers who set preliminary arrangements in hand: Canon Christopher Hill and Canon Martin Reardon (England), together with Dean Lars Österlin (Sweden) and Prof. Ola Tjørhom (Norway). We owe them a debt of gratitude for their vision and determination, which evoked a positive response in each participating country.
4. A further impulse was added by the Lutheran-Episcopal Agreement of 1982 in the USA and by *The Meissen Common Statement* of 1988 between the Church of England and the Evangelical churches in East and West Germany. Each of these agreements led to mutual eucharistic hospitality, a limited degree of sharing ordained ministry, occasional joint celebrations of the eucharist and a commitment to common life and mission. Representatives who had been involved in both these ventures told us about them at first hand.
5. Four plenary sessions of official Theological Conversations were held during 1989-92, interspersed by meetings of a small Drafting Group.<sup>4</sup> We take this opportunity of thanking members of the Drafting Group, especially Bishop Stephen Sykes (Ely), Bishop Tord Harlin (Uppsala) and Dr Lorenz Grönvik (Finland), who gave their time unstintingly in carrying this extra burden. We also wish to record our appreciation and warm thanks to other particular persons: those who generously provided accommodation and hospitality during our meetings; our consultants and ecumenical observers for their sensitive encouragement and constructive advice; Director Gunnel Borgegaard for her work in co-ordinating the Nordic translations; all those involved in making this report available in other languages; and those staff members who contributed their theological and administrative skills: Dr Mary Tanner, the Reverend Geoffrey Brown, Mr Colin Podmore and the Reverend Kaj Engström.
6. The aim of these Conversations was to move forward from our existing piecemeal agreements towards the goal of visible unity. By harvesting the fruits of

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<sup>3</sup> See para. 30 below.

<sup>4</sup> See the end of this document.

previous ecumenical dialogues we hoped to express a greater measure of common understanding, and to resolve the longstanding difficulties between us about episcopacy and succession. We found that we had similar histories and faced similar challenges in contemporary society, and that there were no essential differences between us in the fields of faith, sacramental life or ministry (each church already being episcopal in structure). We became convinced that the way was now open to regard one another's churches, each with its own distinctive character, as sister churches. The time was ripe to move close together and to implement a practical agreement which would be relevant to laity and clergy alike in carrying out our common mission.

7. This purpose proved so attractive to Anglicans and Lutherans in neighbouring countries that our membership was extended. The original participants came from the five Nordic countries (Denmark, Finland, Iceland, Norway and Sweden) together with Latvia, Estonia and England. From the outset and at every stage of the Conversations full information was shared with church representatives in Lithuania as well as Ireland, Scotland and Wales. Their attendance and full membership was encouraged by Archbishop George Carey who, before his translation to Canterbury, had been one of the original English delegates, and was warmly welcomed when it came about. A full list of those who took part is shown at the end of this document.
8. The final text was agreed unanimously on Tuesday, 13th October 1992 at Järvenpää, and entitled *The Porvoo Common Statement* after the name of the Finnish city in whose cathedral we had celebrated the eucharist together on the previous Sunday. Indeed, the context of worship in which Anglicans and Lutherans shared the eucharist and daily morning and evening prayer throughout these meetings played an important role in bringing us, under God, to a common mind.
9. As regards the structure and content of this report we offer the following brief commentary:

*Chapter I* sets the scene, both historically and today, and anchors the ensuing doctrinal discussions firmly in the context of the Church's mission. In this respect it follows the perspective of the Niagara Report.

*Chapter II* spells out our agreement on the nature of the Church and the goal of visible unity. Especially crucial to the later argument are paras 20 and 28.

*Chapter III* records in brief compass the substantial areas of belief and practice which Anglicans and Lutherans have in common. The twelve sections of para. 32 draw on the doctrinal agreements reached in earlier dialogues.

*Chapter IV* begins by identifying in para. 34 the major problem to be resolved: namely, episcopal ministry and its relation to succession. The report then breaks new ground, signposted in para. 35. The sections which follow deserve close attention. In seeking to unlock our churches from limited and negative perceptions, this chapter spells out a deeper understanding of apostolicity, of the episcopal office, and of historic succession as 'sign'. This theological argument is again linked in para. 54 to a mission context, and its conclusions are summarized in paras 56-57.

Since this part of the report arises from the empirical reality of church life in twelve different countries, we refer the reader to the series of twelve historical essays on Episcopacy in our Churches and Canon Christopher Hill's Introduction to the *Essays on Church and Ministry in Northern Europe*.<sup>5</sup> Regarding the Lutheran understanding of ordination in the Nordic and Baltic churches, Anglican readers will be helped by Canon John Halliburton's analysis of the ordinals in current use. Local similarities and differences over the ministry of deacons and initiation and confirmation are described and evaluated in further essays. In mentioning these materials we add our grateful thanks to all the writers, and especially to Canon Hill for his work as editor of the Essays.

*Chapter V* contains in para. 58 the Porvoo Declaration which will be laid before the appropriate decision-making bodies of each church for approval. Clause b(v) makes clear that the interchange of ordained ministers must be 'in accordance with any regulations which may from time to time be in force'. This implies a realistic acceptance of certain restrictions which already apply within our communions, e.g. regarding the ministry of women bishops (and those ordained by them) or women priests in particular places, the requirements of reasonable fluency in the local language, appropriate professional qualifications, State employment regulations, taking of customary oaths, etc.

10. We now offer this report to the participating churches for their scrutiny. The text is being translated into each of the languages concerned, but the English text remains definitive. As paras 60 and 61 make clear, these proposals do not conflict with existing ecumenical relationships. Yet we are clear that this report does have implications for other churches too, and we would urge that advisory responses be sought from our ecumenical partners during the process of response. The method adopted by this report is, in principle, one which could be applied between other ecumenical partners. To them, as well as to our own church authorities, we submit these proposals with humility.

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<sup>5</sup> Cf. footnote 2 above.

## The Porvoo Common Statement

11. We have a keen hope that all the participating churches will approve the Porvoo Declaration. If so, this will be a very significant contribution towards restoring the visible unity of Christ's Church. As soon as one of the Anglican churches and one of the Lutheran churches has approved the Declaration, its provisions can begin operating between them, subject to any necessary changes being made by each church to its own laws or regulations. Only in the course of time will the full consequences of the Declaration be able to be gauged. It is envisaged that public celebrations to mark our new relations will not take place until all the participating churches have made their response.
12. During the eucharist in Porvoo Cathedral on the final Sunday of our Conversations we were reminded by the preacher that to rejoice in our Anglican and Lutheran traditions is not enough. If the gospel is to be allowed to define and shape the life of our communities, this requires us not only to be faithful to the tradition which we have inherited, but also to be responsive to new issues. A special challenge faces those who belong to national churches: to exercise a critical and prophetic role within the life of their own nation, and also to witness to a unity in Christ which transcends national loyalties and boundaries. We believe that the insights and proposals contained in this report offer a way to bring us closer together in answering that challenge, and in enabling our churches to bear effective Christian witness and service not only within their particular nations and cultures but also within a broader European setting.

The Right Reverend David Tustin  
*Bishop of Grimsby*

The Right Reverend Dr Tore Furberg  
*Former Bishop of Visby*

Johannesburg, February 1993

## I. Setting the Scene

### A. A New Opportunity

1. Through the gracious leading of God, Anglicans and Lutherans all over the world are sharing together in mission and service, and discovering how much they have in common. In Europe our churches have lived side by side in separate nations for centuries. For a considerable time our churches have maintained in each other's countries chaplaincies, which are of growing significance with the increased mobility of population between the churches. Where both church traditions are present in the same place, as in North America and Southern and East Africa, new relationships have developed and new local agreements have been made. At the same time there is a growing closeness between European Anglicans and Lutherans, which convinces us that the time has come for us to review and revise the existing agreements.
2. These agreements,<sup>1</sup> which make possible differing degrees of communion, have been only partially implemented. For example, the political situation of the Baltic States hindered effective implementation for fifty years from 1939 to 1989. The agreements differ widely because in the past Anglicans have distinguished between the different Lutheran churches, principally on the criterion of the historic episcopate. However, the Nordic and Baltic churches have always enjoyed eucharistic communion. Moreover, the Nordic countries are increasingly regarded as one region and the churches now co-operate closely with one another and within the Nordic Bishops' Conference and the Nordic Ecumenical Council. Political change in Eastern Europe has given new hope to the churches of the Baltic countries. They are now developing their own life and are increasingly making their contribution to the wider fellowship. Co-operation with them becomes more important in a rapidly changing situation offering new possibilities for the churches.
3. The Nordic and Baltic churches wish to relate to the Anglican churches in Britain and Ireland not only as separate national churches, but also as groups of churches. The Commission is glad of new links with the Lutheran Church in Lithuania. It believes that the possibility of a new agreement, which will not differentiate between our churches, is opening up before us.

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<sup>1</sup> See C. Hill, 'Existing Agreements between our Churches' in the *Essays on Church and Ministry in Northern Europe* appended to the Common Statement in the full edition of the report, entitled *Together in Mission and Ministry. The Porvoo Common Statement with Essays on Church and Ministry in Northern Europe* (London, 1993).

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4. We are encouraged in this belief by an evident theological convergence in several Anglican-Lutheran conversations.<sup>2</sup> Furthermore, the official acceptance of The Meissen Common Statement by the Church of England and the Evangelical Church in Germany indicates a growing common understanding of the Church.
5. Anglicans and Lutherans are also helped by the broader ecumenical convergence, to which Orthodox, Roman Catholic and Protestant churches have contributed, on the doctrines of the Church, the ministry and the sacraments. This convergence has enabled us to move beyond both ways of thought and misunderstandings which have hindered the quest for unity between Anglicans and Lutherans. Of particular importance is the understanding of the mystery of the Church as the body of Christ, as the pilgrim people of God, as fellowship (*koinonia*), and also as participation through witness and service in God's mission to the world. This provides a proper setting for a new approach to the question of the ordained ministry and of oversight (*episcopate*).
6. Above all, we face a common challenge to engage in God's mission to the people of our nations and continent at a time of unparalleled opportunity, which may properly be called a *kairos*.

### ***B. Our Common Ground as Churches***

7. The faith, worship and spirituality of all our churches are rooted in the tradition of the apostolic Church. We stand in continuity with the Church of the patristic and medieval periods both directly and through the insights of the Reformation period. We each understand our own church to be part of the One, Holy, Catholic Church of Jesus Christ and truly participating in the one apostolic mission of the whole people of God. We share in the liturgical heritage of Western Christianity and also in the Reformation emphases upon justification by faith and upon word and sacrament as means of grace. All this is embodied in our confessional and liturgical documents and is increasingly recognized both as an essential bond between our churches and as a contribution to the wider ecumenical movement.
8. Despite geographical separation and a wide diversity of language, culture and historical development, the Anglican and Lutheran churches in Britain and Ireland and in the Nordic and Baltic countries have much in common, including

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<sup>2</sup> A bibliography of the most significant Anglican-Lutheran ecumenical texts is appended to the full edition of the report.

much common history. Anglo-Saxon and Celtic missionaries played a significant part in the evangelization of Northern Europe and founded some of the historic sees in the Nordic lands. The unbroken witness of successive bishops in the dioceses and the maintenance of pastoral and liturgical life in the cathedrals and churches of all our nations are an important manifestation of the continuity of Christian life across the ages, and of the unity between the churches in Britain and Ireland and in Northern Europe.

9. Each of our churches has played a significant role in the social and spiritual development of the nation in which it has been set. We have been conscious of our mission and ministry to all the people in our nations. Most of our churches have had a pastoral and sometimes a legal responsibility for the majority of the population of our countries. This task is today increasingly being carried out in co-operation with other churches.

### ***C. Our Common Mission Today***

10. Our churches and their nations are today facing new tasks and opportunities, in the context of many ideological, social and political changes in Europe. These include:
  - a) a growing awareness by the European nations of their interdependence and mutual responsibility, and the need to rectify injustices resulting from the European wars of many centuries, but especially the twentieth century, which have affected the whole world;
  - b) new opportunities—which are especially dramatic in the Baltic context—for evangelism, re-evangelism and pastoral work in all our countries, and the challenge to restate the Christian faith in response to both a prevalent practical materialism and a yearning among many people for spiritual values;
  - c) a need to react to the vacuum arising from the collapse of a monolithic political system in Eastern Europe and to the increasingly pluriform character of society in Britain and Ireland and in the Nordic countries;
  - d) opportunities to work for peace, justice and human rights, to diminish the imbalance between the prosperous nations and those impoverished and suffering from undue economic dependency, and to protect the rights and dignity of the poor and desolate—in particular, migrants, refugees and ethnic minorities;
  - e) an ecological debate within and between the countries of Northern Europe, to which the churches have begun to bring a positive theology of creation and incarnation according permanent value to the earth and life in all its forms;
  - f) a need for dialogue and understanding with people of other races, cultures and religious traditions as partners and fellow-citizens of a new Europe.

11. All the major European churches are now consulting together about these issues, especially in the follow-up to the European Ecumenical Assembly (Basel, 1989), co-sponsored by the Conference of European Churches (CEC) and the Council of Catholic Bishops' Conferences in Europe (CCEE). We are committed to encouraging this process of consultation and to playing an active part in the initiatives arising from it. Through such joint efforts in witness and service we shall build upon the unity we already enjoy, and contribute to a deeper unity which lies ahead of us.
12. Within the wider relationship of the Lutheran World Federation and the Anglican Communion our churches have become aware of the necessity of facing problems and undertaking tasks in a global perspective.
13. In the face of all the questions arising from our common mission today, our churches are called together to proclaim a duty of service to the wider world and to the societies in which they are set. Equally, they are called together to proclaim the Christian hope, arising from faith, which gives meaning in societies characterized by ambiguity. Again they are called together to proclaim the healing love of God and reconciliation in communities wounded by persecution, oppression and injustice. This common proclamation in word and sacrament manifests the mystery of God's love, God's presence and God's Kingdom.

## **II. The Nature and Unity of the Church**

### ***A. God's Kingdom and the Mystery and Purpose of the Church***

14. Our times demand something new of us as churches. Our agreement, as set out in this text, about the nature of the Church and its unity has implications for the ways in which we respond to the challenge of our age. We have come to see more clearly that we are not strangers to one another, but 'fellow-citizens with God's people, members of God's household... built on the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone' (Eph. 2. 19-20 *REB*). By the gift of God's grace we have been drawn into the sphere of God's will to reconcile to himself all that he has made and sustains (2 Cor. 5. 17-19), to liberate the creation from every bondage (Rom. 8. 19-22) and to draw all things into unity with himself (Eph. 1. 9f). God's ultimate purpose and mission in Christ is the restoration and renewal of all that he has made, the coming of the Kingdom in its fullness.
15. To bring us to unity with himself, the Father sent his Son Jesus Christ into the world. Through Christ's life, death and resurrection, God's love is revealed and

we are saved from the powers of sin and death (John 3.16-18). By grace received through faith we are put into a right relationship with God. We are brought from death to new life (Rom. 6. 1-11), born again, made sons and daughters by adoption and set free for life in the Spirit (Gal. 4. 5, Rom. 8. 14-17). This is the heart of the gospel proclamation of the Church and through this proclamation God gathers his people together. In every age from apostolic times it has been the purpose of the Church to proclaim this gospel in word and deed: 'It is this which we have seen and heard that we declare to you also, in order that you may share with us in a common life (*koinonia*), that life which we share (*koinonia*) with the Father and his Son Jesus Christ' (1 John 1. 3 REB).

16. Faith is the God-given recognition that the light has come into the world, that the Word was made flesh and dwelt among us and has given us the right to become children of God (John 1. 1-13). Faith, as life in communion with the triune God, brings us into, and sustains and nourishes us in, the common life of the Church, Christ's body. It is the gift of forgiveness which delivers us from the bondage of sin and from the anxiety of trying to justify ourselves, liberating us for a life of gratitude, love and hope. By grace we have been saved, through faith (Eph. 2.8).
17. Into this life of communion with God and with one another (*koinonia*), we are summoned by the gospel. In baptism the Holy Spirit unites us with Christ in his death and resurrection (Rom. 6.1-11; 1 Cor. 12. 13); in the eucharist we are nourished and sustained as members of the one body by participation in the body and blood of Christ (1 Cor. 10. 16f). The Church and the gospel are thus necessarily related to each other. Faith in Jesus, the Christ, as the foundation of the reign of God arises out of the visible and audible proclamation of the gospel in word and sacraments. And there is no proclamation of the word and sacraments without a community and its ministry.<sup>3</sup> Thus, the communion of the Church is constituted by the proclamation of the word and the celebration of the sacraments, served by the ordained ministry. Through these gifts God creates and maintains the Church and gives birth daily to faith, love and new life.
18. The Church, as communion, must be seen as instrumental to God's ultimate purpose. It exists for the glory of God to serve, in obedience to the mission of Christ, the reconciliation of humankind and of all creation (Eph. 1. 10). Therefore the Church is sent into the world as a sign, instrument and fore-

<sup>3</sup> See WA. Norgren and W.G. Rusch (eds), *Implications of the Gospel. Lutheran-Episcopal Dialogue, Series III* (Minneapolis and Cincinnati, 1988) (*LED III*), ch. III, paras 33-7, 51-7. (The full text of paragraphs cited in the footnotes is appended to the full edition of the report.) [Editors' note: For reasons of space this appendix is not included in the present publication.]

taste of a reality which comes from beyond history—the Kingdom of God. The Church embodies the mystery of salvation, of a new humanity reconciled to God and to one another through Jesus Christ (Eph. 2. 14, Col. 1. 19-27). Through its ministry of service and proclamation it points to the reality of the Kingdom; and in the power of the Holy Spirit it participates in the divine mission by which the Father sent the Son to be the saviour of the world (1 John 4. 14, cf. John 3. 17).

19. The Holy Spirit bestows on the community diverse and complementary gifts. These are for the common good of the whole people and are manifested in acts of service within the community and to the world.

All members are called to discover, with the help of the community, the gifts they have received and to use them for the building up of the Church and for the service of the world to which the Church is sent.<sup>4</sup>

20. The Church is a divine reality, holy and transcending present finite reality; at the same time, as a human institution, it shares the brokenness of human community in its ambiguity and frailty. The Church is always called to repentance, reform and renewal, and has constantly to depend on God's mercy and forgiveness. The Scriptures offer a portrait of a Church living in the light of the Gospel:
- it is a Church rooted and grounded in the love and grace of the Lord Christ;
  - it is a Church always joyful, praying continually and giving thanks even in the midst of suffering;
  - it is a pilgrim Church, a people of God with a new heavenly citizenship, a holy nation and a royal priesthood;
  - it is a Church which makes common confession of the apostolic faith in word and in life, the faith common to the whole Church everywhere and at all times;
  - it is a Church with a mission to all in every race and nation, preaching the gospel, proclaiming the forgiveness of sins, baptizing and celebrating the eucharist;
  - it is a Church which is served by an ordained apostolic ministry, sent by God to gather and nourish the people of God in each place, uniting and linking them with the Church universal within the whole communion of saints;
  - it is a Church which manifests through its visible communion the healing and uniting power of God amidst the divisions of humankind;
  - it is a Church in which the bonds of communion are strong enough to enable it to bear effective witness in the world, to guard and interpret the apostolic

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<sup>4</sup> *Baptism, Eucharist and Ministry* (WCC Faith and Order Paper No. 111, 1982) (BEM), *Ministry*, para. 5.

faith, to take decisions, to teach authoritatively, and to share its goods with those in need;

it is a Church alive and responsive to the hope which God has set before it, to the wealth and glory of the share God has offered it in the heritage of his people, and to the vastness of the resources of God's power open to those who trust in him.

This portrait of the Church is by no means complete; nevertheless, it confronts our churches with challenges to the fidelity of our lives and with a constant need for repentance and renewal.

### ***B. The Nature of Communion and the Goal of Unity***

21. The Scriptures portray the unity of the Church as a joyful Communion with the Father and with his Son Jesus Christ (cf. 1 John 1. 1-10), as well as communion among its members. Jesus prays that the disciples may be one as the Father is in him and he is in the Father, so that the world may believe (John 17. 21). Because the unity of the Church is grounded in the mysterious relationship of the persons of the Trinity, this unity belongs by necessity to its nature. The unity of the Body of Christ is spoken of in relation to the 'one Spirit..., one hope..., one Lord, one faith, one baptism, one God and Father of us all' (Eph. 4. 4-6). Communion between Christians and churches should not be regarded as a product of human achievement. It is already given in Christ as a gift to be received, and 'like every good gift, unity also comes from the Father through the Son in the Holy Spirit'.<sup>5</sup>
22. Viewed in this light, disunity must be regarded as an anomalous situation. Despite our sins and schisms, the unity to which we are summoned has already begun to be manifested in the Church. It demands fuller visible embodiment in structured form, so that the Church may be seen to be, through the Holy Spirit, the one body of Christ and the sign, instrument and foretaste of the Kingdom. In this perspective, all existing denominational traditions are provisional.
23. Visible unity, however, should not be confused with uniformity. 'Unity in Christ does not exist despite and in opposition to diversity, but is given with and in diversity'.<sup>6</sup> Because this diversity corresponds with the many gifts of the Holy Spirit to the Church, it is a concept of fundamental ecclesial importance, with relevance to all aspects of the life of the Church, and is not a mere concession to theological pluralism. Both the unity and the diversity of the Church are ultimately grounded in the communion of God the Holy Trinity.

<sup>5</sup> Roman Catholic / Lutheran Joint Commission, *Ways to Community* (Geneva, 1981), para. 9.

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24. The maintenance of unity and the sustaining of diversity are served by bonds of communion. Communion with God and with fellow believers is manifested in one baptism in response to the apostolic preaching; in the common confession of the apostolic faith; in the united celebration of the eucharist which builds up the one body of Christ; and in a single ministry set apart by prayer and the laying on of hands. This unity is also manifested as a communion in love, implying that Christians are bound to one another in a committed relationship with mutual responsibilities, common spiritual goods and the obligation to share temporal resources. Already in the Acts of the Apostles we can discern these bonds: 'Those who received [Peter's] word were baptized... And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers... And all who believed were together and had all things in common' (Acts 2. 41).
25. In the narrative of the Acts of the Apostles this sharing in a common life is served by the apostolic ministry. We are given a picture of how this ministry fosters the richness of diversity while also maintaining unity. Through the mission of the apostles Peter and Paul, the Gentiles also are baptized. In the face of the threat of division, this radical decision is ratified by the coming together of the Church in council (Acts 15). Here is illustrated the role of apostolic leaders and their place within councils of the Church.
26. Such an understanding of communion has been described in the following terms:
- The unity of the Church given in Christ and rooted in the Triune God is realized in our unity in the proclaimed word, the sacraments and the ministry instituted by God and conferred through ordination. It is lived both in the unity of faith to which we jointly witness, and which together we confess and teach, and in the unity of hope and love which leads us to unite in fully committed fellowship. Unity needs a visible outward form which is able to encompass the element of inner differentiation and spiritual diversity as well as the element of historical change and development. This is the unity of a fellowship which covers all times and places and is summoned to witness and serve the world.<sup>7</sup>
27. Already in the New Testament there is the scandal of division among Christians (1 Cor. 1. 11-13, 1 John 2. 18-19). Churches not outwardly united, for reasons of

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<sup>6</sup> *Ibid.*, para. 34.

<sup>7</sup> Roman Catholic / Lutheran Joint Commission, *Facing Unity. Models, Forms and Phases of Catholic-Lutheran Church Fellowship* (n.pl., 1985), para. 3.

history or through deliberate separations, are obliged by their faith to work and to pray for the recovery of their visible unity and the deepening of their spiritual fellowship. Set before the Church is the vision of unity as the goal of all creation (Eph. 1) when the whole world will be reconciled to God (2 Cor. 5). Communion is thus the fruit of redemption and necessarily an eschatological reality. Christians can never tolerate disunity. They are obliged not merely to guard and maintain, but also to promote and nurture the highest possible realization of communion between and within the churches.

28. Such a level of communion has a variety of interrelated aspects. It entails agreement in faith together with the common celebration of the sacraments, supported by a united ministry and forms of collegial and conciliar consultation in matters of faith, life and witness. These expressions of communion may need to be embodied in the law and regulations of the Church. For the fullness of communion all these visible aspects of the life of the Church require to be permeated by a profound spiritual communion, a growing together in a common mind, mutual concern and a care for unity (Phil. 2. 2).

### III. What we Agree in Faith

29. Anglicans of Britain and Ireland and Lutherans of the Nordic and Baltic lands have at no time condemned one another as churches and have never formally separated. But a deeper realization of communion is certainly desirable, and now seems possible, without denying that proper and fruitful diversity which has developed, in course of time, into a distinctive way of confessing and expressing our faith. Anglicans have tended to stress the importance of liturgy as expressing the faith of the Church. Lutherans, whilst not denying this, have tended to lay more emphasis on doctrinal confession. Both, however, see *lex orandi* and *lex credendi* as closely related. The Augsburg Confession and the Thirty-Nine Articles of Religion were produced in different circumstances to meet different needs, and they do not play an identical role in the life of the churches. They contain much common formulation and bear common witness to the faith of the Church through the ages. Building on this foundation, modern ecumenical contact and exchange have substantially helped to clarify certain residual questions, bringing out with greater precision the degree to which we retain a common understanding of the nature and purpose of the Church and a fundamental agreement in faith. We are now called to a deepening of fellowship, to new steps on the way to visible unity and a new coherence in our common witness in word and deed to one Lord, one faith and one baptism.
30. To this end, we set out the substantial agreement in faith that exists between us. Here we draw upon *Baptism, Eucharist and Ministry* (the Lima text) and the

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official responses of our churches to that text. We also draw upon previous attempts to specify the range and nature of Anglican-Lutheran agreement. These include the Pullach Report of 1973,<sup>8</sup> the Helsinki Report of 1983<sup>9</sup>, the Cold Ash Report of 1983,<sup>10</sup> *Implications of the Gospel* of 1988,<sup>11</sup> *The Meissen Common Statement* of 1988<sup>12</sup> and the Niagara Report of 1988.<sup>13</sup> These texts all testify to a substantial unity in faith between Anglicans and Lutherans. We have benefited from the insights from these texts as a contribution to our agreement in faith. Furthermore, we have made considerable use of the results of the respective Anglican-Roman Catholic and Roman Catholic-Lutheran dialogues.

31. The agreement in faith reached in the Anglican-Lutheran texts was affirmed in a resolution of the Lambeth Conference of 1988, where it is stated that the Conference

recognizes, on the basis of the high degree of consensus reached in international, regional and national dialogues between Anglicans and Lutherans and in the light of the communion centered around Word and Sacrament that has been experienced in each other's traditions, the presence of the Church of Jesus Christ in the Lutheran Communion as in our own.<sup>14</sup>

<sup>8</sup> *Anglican-Lutheran International Conversations. The Report of the Conversations 1970-1972 authorized by the Lambeth Conference and the Lutheran World Federation* (London, 1973) (Pullach), paras 17-82.

<sup>9</sup> *Anglican-Lutheran Dialogue. The Report of the European Commission*. Helsinki, August-September 1982 (London, 1983) (Helsinki), paras 17-51.

<sup>10</sup> *Anglican-Lutheran Relations. Report of the Anglican-Lutheran Joint Working Group*. Cold Ash, Berkshire, England, 28 November-3 December 1993 (London and Geneva, 1983).

<sup>11</sup> (LED III)

<sup>12</sup> *The Meissen Common Statement. On the Way to Visible Unity*. Meissen, 18 March 1988 (in *The Meissen Agreement: Texts*—CCU Occasional Paper No.2, 1992) (*Meissen*), paras 14-16.

<sup>13</sup> Anglican-Lutheran International Continuation Committee, *The Niagara Report. Report of the Anglican-Lutheran Consultation on Episcopate*. Niagara Falls, September 1987 (London, 1988), paras 60-80.

<sup>14</sup> *The Truth Shall Make You Free: The Lambeth Conference 1988* (London, 1988), p. 204: resolution 4, para. 4.

There is a parallel affirmation in a resolution of the Eighth Assembly of the Lutheran World Federation in Curitiba in February 1990:

This Assembly resolves that the LWF renew its commitment to the goal of full communion with the churches of the Anglican Communion, and that it urge LWF member churches to take appropriate steps towards its realization... that the LWF note with thanksgiving the steps towards church fellowship with national/regional Anglican counterparts which LWF member churches have been able to take already and that it encourage them to proceed.<sup>15</sup>

32. Here we declare in summary form the principal beliefs and practices that we have in common:

- a) We accept the *canonical scriptures* of the Old and the New Testaments to be the sufficient, inspired and authoritative record and witness, prophetic and apostolic, to God's revelation in Jesus Christ.<sup>16</sup> We read the Scriptures as part of public worship in the language of the people, believing that in the Scriptures—as the Word of God and testifying to the gospel—eternal life is offered to all humanity, and that they contain everything necessary to salvation.
- b) We believe that God's *will and commandment* are essential to Christian proclamation, faith and life. God's commandment commits us to love God and our neighbour, and to live and serve to his praise and glory. At the same time God's commandment reveals our sins and our constant need for his *mercy*.
- c) We believe and proclaim *the gospel*, that in Jesus Christ God loves and redeems the world. We 'share a common understanding of God's justifying grace, i.e. that we are accounted righteous and are made righteous before God only by grace through faith because of the merits of our Lord and Saviour Jesus Christ, and not on account of our works or merits... Both our traditions affirm that justification leads and must lead to "good works"; authentic faith issues in love'.<sup>17</sup> We receive the Holy Spirit who renews our hearts and equips us for and calls us to good works.<sup>18</sup> As

<sup>15</sup> *I Have Heard the Cry of My People: Proceedings of the 8th Assembly of the Lutheran World Federation*, Curitiba, Brazil, 29 January-8 February 1990, p.107.

<sup>16</sup> *Pullach*, para. 17.

<sup>17</sup> *Helsinki*, para. 20 and *Meissen*, para. 15 (vi).

<sup>18</sup> *All Under One Christ. Statement on the Augsburg Confession by the Roman Catholic / Lutheran Joint Commission*. Augsburg, 23 February 1980 (published with *Ways to Community*, Geneva, 1981), para. 14.

justification and sanctification are aspects of the same divine act, so also living faith and love are inseparable in the believer.<sup>19</sup>

- d) We accept the faith of the Church through the ages set forth in the *Niceno-Constantinopolitan and Apostles' Creeds* and confess the basic Trinitarian and Christological dogmas to which these creeds testify. That is, we believe that Jesus of Nazareth is true God and true Man, and that God is one God in three persons, Father, Son and Holy Spirit.<sup>20</sup> This faith is explicitly confirmed both in the Thirty-Nine Articles of Religion<sup>21</sup> and in the Augsburg Confession.<sup>22</sup>
- e) We confess and celebrate the apostolic faith in *liturgical worship*. We acknowledge in the liturgy both a celebration of salvation through Christ and a significant factor in forming the consensus fidelium. We rejoice at the extent of our 'common tradition of spirituality, liturgy and sacramental life' which has given us similar forms of worship and common texts, hymns, canticles and prayers. We are influenced by a common liturgical renewal and by the variety of expression shown in different cultural settings.<sup>23</sup>
- f) We believe that *the Church* is constituted and sustained by the Triune God through God's saving action in word and sacraments. We believe that the Church is a sign, instrument and foretaste of the Kingdom of God. But we also recognize that it stands in constant need of reform and renewal.<sup>24</sup>
- g) We believe that through baptism with water in the name of the Trinity God unites the one baptized with the death and resurrection of Jesus Christ, initiates into the One, Holy, Catholic and Apostolic Church, and confers the gracious gift of new life in the Spirit. Since we in our churches practise and value infant baptism, we also take seriously our catechetical task for the nurture of baptized children to mature commitment to Christ.<sup>25</sup> In all our

<sup>19</sup> *Salvation and the Church. An agreed Statement by the Anglican-Roman Catholic International Commission—ARCIC II* (London, 1987), para. 19.

<sup>20</sup> *Meissen*, para. 15 (ii); cf. *Pullach*, paras 23-25.

<sup>21</sup> See Article VIII.

<sup>22</sup> See Articles I and III.

<sup>23</sup> Cf. *Meissen*, para. 15 (iii).

<sup>24</sup> *Meissen*, para. 15 (vii); cf. *Helsinki*, paras 44-51; see also paras 14-20 above.

<sup>25</sup> *Meissen*, para. 15 (iv); cf. *Helsinki*, paras 22-25.

traditions baptism is followed by a rite of confirmation. We recognize two practices in our churches, both of which have precedents in earlier centuries: in Anglican churches, confirmation administered by the bishop; in the Nordic and Baltic churches, confirmation usually administered by a local priest. In all our churches this includes invocation of the Triune God, renewal of the baptismal profession of faith and a prayer that through the renewal of the grace of baptism the candidate may be strengthened now and for ever.

- h) We believe that the body and blood of Christ are truly present, distributed and received under the forms of bread and wine in *the Lord's Supper (Eucharist)*. In this way we receive the body and blood of Christ, crucified and risen, and in him the forgiveness of sins and all other benefits of his passion.<sup>26</sup> The eucharistic memorial is no mere calling to mind of a past event or of its significance, but the Church's effectual proclamation of God's mighty acts.<sup>27</sup> Although we are unable to offer to God a worthy sacrifice, Christ unites us with himself in his self-offering to the Father, the one, full, perfect and sufficient sacrifice which he has offered for us all. In the eucharist God himself acts, giving life to the body of Christ and renewing each member.<sup>28</sup> Celebrating the eucharist, the Church is reconstituted and nourished, strengthened in faith and hope, in witness and service in daily life. Here we already have a foretaste of the eternal joy of God's Kingdom.<sup>29</sup>
- i) We believe that *all members of the Church* are called to participate in its apostolic mission. All the baptized are therefore given various gifts and ministries by the Holy Spirit. They are called to offer their being as 'a living sacrifice' and to intercede for the Church and the salvation of the world.<sup>30</sup> This is the corporate priesthood of the whole people of God and the calling to ministry and service (1 Peter 2.5).
- j) We believe that within the community of the Church *the ordained ministry* exists to serve the ministry of the whole people of God. We hold the ordained ministry of word and sacrament to be an office of divine institution

<sup>26</sup> Pullach, para. 67.

<sup>27</sup> Anglican-Roman Catholic International Commission. *The Final Report*. Windsor, September 1981 (London, 1982) (ARCIC I), *Eucharistic Doctrine*, para. 5.

<sup>28</sup> BEM, *Eucharist*, para. 2.

<sup>29</sup> Cf. *Helsinki*, para. 28.

<sup>30</sup> BEM, *Ministry*, para. 17.

and as such a gift of God to his Church.<sup>31</sup> Ordained ministers are related, as are all Christians, both to the priesthood of Christ and to the priesthood of the Church.<sup>32</sup> This basic oneness of the ordained ministry is expressed in the service of word and sacrament. In the life of the Church, this unity has taken a differentiated form. The threefold ministry of bishop, priest and deacon became the general pattern in the Church of the early centuries and is still retained by many churches, though often in partial form. 'The threefold ministry of bishop, presbyter and deacon may serve today as an expression of the unity we seek and also as a means for achieving it.'<sup>33</sup>

- k) We believe that a ministry of *pastoral oversight (episcopate)*, exercised in personal, collegial and communal ways, is necessary as witness to and safeguard of the unity and apostolicity of the Church.<sup>34</sup> Further, we retain and employ the episcopal office as a sign of our intention, under God, to ensure the continuity of the Church in apostolic life and witness. For these reasons, all our churches have a personally exercised episcopal office.<sup>35</sup>
- l) We share *a common hope* in the final consummation of the Kingdom of God, and believe that in this eschatological perspective we are called to work now for the furtherance of justice, to seek peace and to care for the created world. The obligations of the Kingdom are to govern our life in the Church and our concern for the world. 'The Christian faith is that God has made peace through Jesus "by the blood of his cross" (Col. 1. 20), so establishing the one valid centre for the unity of the whole human family.'<sup>36</sup>

33. This summary witnesses to a high degree of unity in faith and doctrine. Whilst this does not require each tradition to accept every doctrinal formulation characteristic of our distinctive traditions, it does require us to face and overcome the remaining obstacles to still closer communion.

<sup>31</sup> Cf. *Niagara*, para. 68, *Meissen*, para. 15 (viii) and *Helsinki*, paras 32-42.

<sup>32</sup> *BEM, Ministry*, para. 17.

<sup>33</sup> *BEM, Ministry*, para. 22.

<sup>34</sup> Cf. *Niagara*, para. 69 and *Meissen*, para. 15 (ix).

<sup>35</sup> See *Niagara*, paras 23-30, 41-59 and 81-110 and *Pullach*, paras 79-82.

<sup>36</sup> *God's Reign and Our Unity. The Report of the Anglican-Reformed International Commission 1981-1984*. Woking, England, January 1984 (London, 1984), para. 18; *Niagara*, para. 70 and *Meissen*, para. 15 (x).

#### IV. Episcopacy in the Service of the Apostolicity of the Church

34. There is a long-standing problem about episcopal ministry and its relation to succession. At the time of the Reformation all our churches ordained bishops (sometimes the term superintendent was used as a synonym for bishop) to the existing sees of the Catholic Church, indicating their intention to continue the life and ministry of the One, Holy, Catholic and Apostolic Church. In some of the territories the historic succession of bishops was maintained by episcopal ordination, whereas elsewhere on a few occasions bishops or superintendents were consecrated by priests following what was believed to be the precedent of the early Church.<sup>37</sup> One consequence of this was a lack of unity between the ministries of our churches and thus a hindrance to our common witness, service and mission. The interruption of the episcopal succession has, nevertheless, in these particular churches always been accompanied by the intention and by measures to secure the apostolic continuity of the Church as a Church of the gospel served by an episcopal ministry. The subsequent tradition of these churches demonstrates their faithfulness to the apostolicity of the Church. In the last one hundred years all our churches have felt a growing need to overcome this difficulty and to give common expression to their continuous participation in the life of the One, Holy, Catholic and Apostolic Church.
35. Because of this difficulty we now set out at greater length an understanding of the apostolicity of the whole Church and within that the apostolic ministry, succession in the episcopal office and the historic succession as a sign. All of these are interrelated.

##### A. The Apostolicity of the Whole Church

36. 'In the Creed, the Church confesses itself to be apostolic. The Church lives in continuity with the apostles and their proclamation. The same Lord who sent the apostles continues to be present in the Church. The Spirit keeps the Church in the apostolic tradition until the fulfilment of history in the Kingdom of God. Apostolic tradition in the Church means continuity in the permanent characteristics of the Church of the apostles: witness to the apostolic faith, proclamation and fresh interpretation of the Gospel, celebration of baptism and the eucharist, the transmission of ministerial responsibilities, communion in prayer,

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<sup>37</sup> For this see the Introduction, the historical essays on Episcopacy in our Churches and J. Halliburton, 'Orders and Ordination' in *the Essays on Church and Ministry in Northern Europe* appended to this Common Statement in the full edition of the report (cf. footnote 1 above).  
[Editors' note: For reasons of space these essays are not included in the present publication.]

love, joy and suffering, service to the sick and needy, unity among the local churches and sharing the gifts which the Lord has given to each.'<sup>38</sup>

37. The Church today is charged, as were the apostles, to proclaim the gospel to all nations, because the good news about Jesus Christ is the disclosure of God's eternal plan for the reconciliation of all things in his Son. The Church is called to faithfulness to the normative apostolic witness to the life, death, resurrection and exaltation of its Lord. The Church receives its mission and the power to fulfil this mission as a gift of the risen Christ. The Church is thus apostolic as a whole. 'Apostolicity means that the Church is sent by Jesus to be for the world, to participate in his mission and therefore in the mission of the One who sent Jesus, to participate in the mission of the Father and the Son through the dynamic of the Holy Spirit.'<sup>39</sup>
38. God the Holy Spirit pours out his gifts upon the whole Church (Eph. 4. 11-13, 1 Cor. 12. 4-11), and raises up men and women, both lay and ordained, to contribute to the nurture of the community. Thus the whole Church, and every member, participates in and contributes to the communication of the gospel, by their faithful expression and embodiment of the permanent characteristics of the Church of the apostles in a given time and place. Essential to its testimony are not merely its words, but the love of its members for one another, the quality of its service of those in need, its use of financial and other resources, the justice and effectiveness of its life and its means of discipline, its distribution and exercise of power, and its assemblies for worship. All these are means of communication which must be focused upon Christ, the true Word of God, and spring from life in the Holy Spirit.
39. Thus the primary manifestation of apostolic succession is to be found in the apostolic tradition of the Church as a whole. The succession is an expression of the permanence and, therefore, of the continuity of Christ's own mission in which the Church participates.<sup>40</sup>
40. Within the apostolicity of the whole Church is an apostolic succession of the ministry which serves and is a focus of the continuity of the Church in its life in Christ and its faithfulness to the words and acts of Jesus transmitted by the

<sup>38</sup> BEM, *Ministry*, para. 34.

<sup>39</sup> *Niagara*, para. 21.

<sup>40</sup> BEM, *Ministry*, para. 35.

apostles.<sup>41</sup> The ordained ministry has a particular responsibility for witnessing to this tradition and for proclaiming it afresh with authority in every generation.<sup>42</sup>

### ***B. Apostolic Ministry***

41. To nourish the Church, God has given the apostolic ministry, instituted by our Lord and transmitted through the apostles. The chief responsibility of the ordained ministry is to assemble and build up the body of Christ by proclaiming and teaching the Word of God, by celebrating the sacraments and by guiding the life of the community in its worship, its mission and its caring ministry.<sup>43</sup> The setting aside of a person to a lifelong ordained office by prayer, invocation of the Holy Spirit and the laying on of hands reminds the Church that it receives its mission from Christ himself and expresses the Church's firm intention to live in fidelity to and gratitude for that commission and gift. The different tasks of the one ministry find expression in its structuring. The three-fold ministry of bishops, priests and deacons became the general pattern of ordained ministry in the early Church, though subsequently it underwent considerable change in its practical exercise and is still developing today.<sup>44</sup>
42. The diversity of God's gifts requires their co-ordination so that they enrich the whole Church and its unity. This diversity and the multiplicity of tasks involved in serving it calls for a ministry of co-ordination. This is the ministry of oversight, *episcopate*, a caring for the life of a whole community, a pastoring of the pastors and a true feeding of Christ's flock, in accordance with Christ's command across the ages and in unity with Christians in other places. *Episcopate* (oversight) is a requirement of the whole Church and its faithful exercise in the light of the gospel is of fundamental importance to its life.
43. Oversight of the Church and its mission is the particular responsibility of the bishop. The bishop's office is one of service and communication within the community of believers and, together with the whole community, to the world. Bishops preach the word, preside at the sacraments, and administer discipline

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<sup>41</sup> Cf. *BEM, Ministry*, para. 34: commentary.

<sup>42</sup> *BEM, Ministry*, para 35

<sup>43</sup> *BEM, Ministry*, para. 13.

<sup>44</sup> Cf. *BEM, Ministry*, para. 22.

in such a way as to be representative pastoral ministers of oversight, continuity and unity in the Church. They have pastoral oversight of the area to which they are called. They serve the apostolicity, catholicity and unity of the Church's teaching, worship and sacramental life. They have responsibility for leadership in the Church's mission.<sup>45</sup> None of these tasks should be carried out in isolation from the whole Church.

44. The ministry of oversight is exercised personally, collegially and communally. It is personal because the presence of Christ among his people can most effectively be pointed to by the person ordained to proclaim the gospel and call the community to serve the Lord in unity of life and witness. It is collegial, first because the bishop gathers together those who are ordained to share in the tasks of ministry and to represent the concerns of the community; secondly, because through the collegiality of bishops the Christian community in local areas is related to the wider Church, and the universal Church to that community. It is communal, because the exercise of ordained ministry is rooted in the life of the community and requires the community's effective participation in the discovery of God's will and the guidance of the Spirit. In most of our churches today this takes synodical form. Bishops, together with other ministers and the whole community, are responsible for the orderly transfer of ministerial authority in the Church.<sup>46</sup>
45. The personal, collegial and communal dimensions of oversight find expression at the local, regional and universal levels of the Church's life.

### ***C. The Episcopal Office in the Service of the Apostolic Succession***

46. The ultimate ground of the fidelity of the Church, in continuity with the apostles, is the promise of the Lord and the presence of the Holy Spirit at work in the whole Church. The continuity of the ministry of oversight is to be understood within the continuity of the apostolic life and mission of the whole Church. Apostolic succession in the episcopal office is a visible and personal way of focusing the apostolicity of the whole Church.
47. Continuity in apostolic succession is signified in the ordination or consecration of a bishop. In this act the people of God gather to affirm the choice of and pray

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<sup>45</sup> *BEM, Ministry*, para. 29.

<sup>46</sup> *Cf. BEM, Ministry*, paras 26, 29.

for the chosen candidate. At the laying on of hands by the ordaining bishop and other representatives with prayer, the whole Church calls upon God in confidence of his promise to pour out the Holy Spirit on his covenant people (Is. 11. 1-3, cf. *Veni Creator Spiritus*). The biblical act of laying on of hands is rich in significance. It may mean (among other things) identification, commissioning or welcome. It is used in a variety of contexts: confirmation, reconciliation, healing and ordination. On the one hand, by the laying on of hands with prayer a gift of grace already given by God is recognized and confirmed; on the other hand it is perfected for service. The precise significance or intention of the laying on of hands as a sign is determined by the prayer or declaration which accompanies it. In the case of the episcopate, to ordain by prayer and the laying on of hands is to do what the apostles did, and the Church through the ages.

48. In the consecration of a bishop the sign is effective in four ways: first it bears witness to the Church's trust in God's faithfulness to his people and in the promised presence of Christ with his Church, through the power of the Holy Spirit, to the end of time; secondly, it expresses the Church's intention to be faithful to God's initiative and gift, by living in the continuity of the apostolic faith and tradition; thirdly, the participation of a group of bishops in the laying on of hands signifies their and their churches' acceptance of the new bishop and so of the catholicity of the churches;<sup>47</sup> fourthly, it transmits ministerial office and its authority in accordance with God's will and institution. Thus in the act of consecration a bishop receives the sign of divine approval and a permanent commission to lead his particular church in the common faith and apostolic life of all the churches.
49. The continuity signified in the consecration of a bishop to episcopal ministry cannot be divorced from the continuity of life and witness of the diocese to which he is called. In the particular circumstances of our churches, the continuity represented by the occupation of the historic sees is more than personal. The care to maintain a diocesan and parochial pattern of pastoral life and ministry reflects an intention of the churches to continue to exercise the apostolic ministry of word and sacrament of the universal Church.

#### ***D. The Historic Episcopal Succession as Sign***

50. The whole Church is a sign of the Kingdom of God;<sup>48</sup> the act of ordination is a sign of God's faithfulness to his Church, especially in relation to the oversight

<sup>47</sup> Cf. *Niagara*, para. 91.

<sup>48</sup> See paras 17-20 above.

of its mission. To ordain a bishop in historic succession (that is, in intended continuity from the apostles themselves) is also a sign.<sup>49</sup> In so doing the Church communicates its care for continuity in the whole of its life and mission, and reinforces its determination to manifest the permanent characteristics of the Church of the apostles. To make the meaning of the sign fully intelligible it is necessary to include in the service of ordination a public declaration of the faith of the Church and an exposition of the ministry to which the new bishop is called. In this way the sign of historic episcopal succession is placed clearly in its full context of the continuity of proclamation of the gospel of Christ and the mission of his Church.

51. The use of the sign of the historic episcopal succession does not by itself guarantee the fidelity of a church to every aspect of the apostolic faith, life and mission. There have been schisms in the history of churches using the sign of historic succession. Nor does the sign guarantee the personal faithfulness of the bishop. Nonetheless, the retention of the sign remains a permanent challenge to fidelity and to unity, a summons to witness to, and a commission to realize more fully, the permanent characteristics of the Church of the apostles.<sup>50</sup>
52. Faithfulness to the apostolic calling of the whole Church is carried by more than one means of continuity. Therefore a church which has preserved the sign of historic episcopal succession is free to acknowledge an authentic episcopal ministry in a church which has preserved continuity in the episcopal office by an occasional priestly/presbyteral ordination at the time of the Reformation. Similarly, a church which has preserved continuity through such a succession is free to enter a relationship of mutual participation in episcopal ordinations with a church which has retained the historical episcopal succession, and to embrace this sign, without denying its past apostolic continuity.<sup>51</sup>
53. The mutual acknowledgement of our churches and ministries is theologically prior to the use of the sign of the laying on of hands in the historic succession. Resumption of the use of the sign does not imply an adverse judgement on the ministries of those churches which did not previously make use of the sign. It

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<sup>49</sup> See paras 47-48 above.

<sup>50</sup> See para. 36 above.

<sup>51</sup> The historical background is set out in the *Essays on Church and Ministry in Northern Europe* (cf. footnote 1 above).

is rather a means of making more visible the unity and continuity of the Church at all times and in all places.

54. To the degree to which our ministries have been separated, all our churches have lacked something of that fullness which God desires for his people (Eph. 1. 23 and 3. 17-19). By moving together, and by being served by a reconciled and mutually recognized episcopal ministry, our churches will be both more faithful to their calling and also more conscious of their need for renewal. By the sharing of our life and ministries in closer visible unity, we shall be strengthened for the continuation of Christ's mission in the world.

### *E. A New Stage*

55. By the far-reaching character of our agreement recorded in the previous paragraphs it is apparent that we have reached a new stage in our journey together in faith. We have agreed on the nature and purpose of the Church (Chapter II), on its faith and doctrine (Chapter III), specifically on the apostolicity of the whole Church, on the apostolic ministry within it, and on the episcopal office in the service of the Church (Chapter IV).
56. On the basis of this agreement we believe
- that our churches should confidently acknowledge one another as churches and enter into a new relationship;
  - that each church as a whole has maintained an authentic apostolic succession of witness and service (IV A);
  - that each church has had transmitted to it an apostolic ministry of word and sacrament by prayer and the laying on of hands (IV B);
  - that each church has maintained an orderly succession of episcopal ministry within the continuity of its pastoral life, focused in the consecrations of bishops and in the experience and witness of the historic sees (IV C).
57. In the light of all this we find that the time has come when all our churches can affirm together the value and use of the sign of the historic episcopal succession (IV D). This means that those churches in which the sign has at some time not been used are free to recognize the value of the sign and should embrace it without denying their own apostolic continuity. This also means that those churches in which the sign has been used are free to recognize the reality of the episcopal office and should affirm the apostolic continuity of those churches in which the sign of episcopal succession has at some time not been used.

## V. Towards Closer Unity

### A. Joint Declaration

58. We recommend that our churches jointly make the following Declaration.

#### *The Porvoo Declaration* \*

We, the Church of Denmark, the Church of England, the Estonian Evangelical-Lutheran Church, the Evangelical-Lutheran Church of Finland, the Evangelical-Lutheran Church of Iceland, the Church of Ireland, the Evangelical-Lutheran Church of Latvia, the Evangelical-Lutheran Church of Lithuania, the Church of Norway, the Scottish Episcopal Church, the Church of Sweden and the Church in Wales, on the basis of our common understanding of the nature and purpose of the Church, fundamental agreement in faith and our agreement on episcopacy in the service of the apostolicity of the Church, contained in Chapters II - IV of *The Porvoo Common Statement*, make the following acknowledgements and commitments:

a

- (i) we acknowledge one another's churches as churches belonging to the One, Holy, Catholic and Apostolic Church of Jesus Christ and truly participating in the apostolic mission of the whole people of God;
- (ii) we acknowledge that in all our churches the Word of God is authentically preached, and the sacraments of baptism and the eucharist are duly administered;
- (iii) we acknowledge that all our churches share in the common confession of the apostolic faith;
- (iv) we acknowledge that one another's ordained ministries are given by God as instruments of his grace and as possessing not only the

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\* **Editors' note:** The "Porvoo Declaration" includes the names of all twelve churches whose delegates took part in the conversations which produced this document. Each church was a potential signatory. Ten of them—all except the Lutheran Churches of Denmark and Latvia—approved and in 1996 signed the Declaration, thereby establishing mutual relations of full communion. They thus form what is generally known as the 'Communion of Porvoo Churches'. In 1995 the Church of Denmark declined to approve the Declaration. The Church of Latvia has not voted on it yet. Nevertheless, their relations with the Porvoo Churches continue to be close, and these two non-signatory churches still send representatives—technically as observers—to events involving the Porvoo Churches. Earlier interim sharing agreements with the Church of England (Latvia 1938, Denmark 1954/56) still remain in force.

inward call of the Spirit, but also Christ's commission through his body, the Church;

- (v) we acknowledge that personal, collegial and communal oversight (*episcopate*) is embodied and exercised in all our churches in a variety of forms, in continuity of apostolic life, mission and ministry;
  - (vi) we acknowledge that the episcopal office is valued and maintained in all our churches as a visible sign expressing and serving the Church's unity and continuity in apostolic life, mission and ministry.
- b We commit ourselves:
- (i) to share a common life in mission and service, to pray for and with one another, and to share resources;
  - (ii) to welcome one another's members to receive sacramental and other pastoral ministrations;
  - (iii) to regard baptized members of all our churches as members of our own;
  - (iv) to welcome diaspora congregations into the life of the indigenous churches, to their mutual enrichment;
  - (v) to welcome persons episcopally ordained in any of our churches to the office of bishop, priest or deacon to serve, by invitation and in accordance with any regulations which may from time to time be in force, in that ministry in the receiving church without re-ordination;
  - (vi) to invite one another's bishops normally to participate in the laying on of hands at the ordination of bishops as a sign of the unity and continuity of the Church;
  - (vii) to work towards a common understanding of diaconal ministry;
  - (viii) to establish appropriate forms of collegial and conciliar consultation on significant matters of faith and order, life and work;
  - (ix) to encourage consultations of representatives of our churches, and to facilitate learning and exchange of ideas and information in theological and pastoral matters;
  - (x) to establish a contact group to nurture our growth in communion and to co-ordinate the implementation of this agreement.

### ***B. Liturgical Celebration***

59. We recommend that this agreement and our new relationship be inaugurated and affirmed by three central celebrations of the eucharist at which all our churches would be represented. These celebrations would be a sign of:
- our joyful acceptance of one another;
  - our joint commitment in the faith and sacramental life of the Church;
  - our welcome of the ministers and members of the other churches as our own;
  - our commitment to engage in mission together.

## **The Porvoo Common Statement**

These celebrations would include:

- the reading and signing of the Porvoo Declaration;
- a central prayer of thanksgiving for the past and petition for the future, offered by Lutherans for Anglicans and Anglicans for Lutherans;
- the exchange of the Peace;
- jointly celebrated eucharist;
- other verbal and ceremonial signs of our common life.

### ***C. Wider Ecumenical Commitment***

60. We rejoice in our agreement and the form of visible unity it makes possible. We see in it a step towards the visible unity which all churches committed to the ecumenical movement seek to manifest. We do not regard our move to closer communion as an end in itself, but as part of the pursuit of a wider unity. This pursuit will involve the following:
- strengthening the links which each of our churches has with other churches at local, national and international level;
  - deepening relationships within and between our two world communions and supporting efforts towards closer communion between Anglican and Lutheran churches in other regions, especially in relation to agreements being developed in Africa and North America;
  - developing further existing links with other world communions, especially those with whom we have ecumenical dialogues and agreements;
  - supporting together our local, national and regional ecumenical councils, the Conference of European Churches and the World Council of Churches.
61. The common inheritance and common calling of our churches, spelt out in this agreement, makes us conscious of our obligation to contribute jointly to the ecumenical efforts of others. At the same time we are aware of our own need to be enriched by the insights and experience of churches of other traditions and in other parts of the world. Together with them we are ready to be used by God as instruments of his saving and reconciling purpose for all humanity and creation.

## **Participants**

### ***Members***

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#### **Evangelical-Lutheran Church of Iceland**

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## **The Porvoo Common Statement**

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The Revd Canon Dr Robert Wright

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The Revd Kaj Engström

Mr Anders Hess

The Revd Jón Baldvinsson

Observers appointed by the Anglican Consultative Council and the Evangelical Church in Germany were unable to attend any of the meetings, but received all papers. The Roman Catholic Church in England and Wales chose to receive all papers rather than send an observer. All papers were also circulated to the Conference of European Churches and to the Most Revd Antonius Glazemaker, Archbishop of Utrecht.

# The Diaconate as Ecumenical Opportunity

The Hanover Report  
of the Anglican-Lutheran International Commission

## Foreword by the Co-Chairmen

Lutherans and Anglicans, like Christians of many other traditions, have been engaged during recent decades in much debate about the nature of ministry—both the ministry of the whole people of God and that of specific ordained ministers. This debate was intensified by the publication in 1982 of the Lima document *Baptism, Eucharist and Ministry* (BEM), which intentionally raised many fundamental issues of ecclesiology, ministry and ordination.

A new approach was pioneered by the Anglican-Lutheran International Commission (ALIC) in the Niagara Report (1987), which tackled the question of episcopé, or pastoral oversight, from the perspective of the church's mission. This produced a breakthrough in Anglican-Lutheran understanding which has already borne fruit in the proposed *Concordat of Agreement* (1991) in the USA and the *Porvoo Common Statement* (1992) between the British and Irish Anglican Churches and the Nordic and Baltic Lutheran Churches.

ALIC believed that the next logical step would be to undertake a fresh joint study of the *diaconate*, especially since the threefold ordering of the ordained ministry had long been a central issue in Anglican-Lutheran dialogue. The atmosphere of openness and growing trust between us has given us the confidence to work together on this question, where perplexities and real differences are evident, yet without their being church-dividing. Our desire has been to learn from each whatever could be useful for the common mission we share, and to avoid unnecessary duplication of effort.

From the outset of this project we were aware that our theological reflection needed to be rooted in the experience and concerns of those who actually exercise various diaconal ministries. We record our gratitude to the consultants names in Appendix 1, to whose evidence and convictions we paid serious attention.

We were equally aware that some churches do not have an ordained ministry distinct from that of the presbyter/pastor. The subject-matter of this report is, nevertheless, directly relevant where, in response to specific needs, forms of ministry have sprung up which could be better recognized and utilized if seen in the context of diaconal ministry. Not only those people engaged in such work, but those whom they serve and with whom they co-operate, can be helped to value this diaconal ministry more highly.

Our aim is to offer a theological rationale which follows a clear line of argument: from Christ and the Spirit, through the ministry of the whole people of God (including ordained ministry) to an understanding of the diaconate. The latter part of this study focuses on the role of the ordained deacon in particular, as distinct from the broader understanding of *diaconia*.

We desire to know far more than we have yet discovered about the impressive range of diaconal ministries, and are sorry that our limited resources did not permit us to make a wider factual survey. We have been glad to discover that a number of working parties and research projects on this theme are already under way in various churches throughout the world. This reinforces our conviction that a particular ecumenical opportunity lies in developing the diaconate, and we indicate in Appendix 3 the main factual points on which we would welcome information from church leaders and the chairpersons of diaconal associations and communities.

We recommend this *Hanover Report* to our parent bodies, the Anglican Consultative Council and the Lutheran World Federation, and through them to their member churches throughout the world. We hope that it will serve as a catalyst for both joint study and joint action. We also dare to believe that it may have significance beyond these two world communions, and ask our ecumenical partners to study it in the context of the search for closer visible unity and of common service to God's world.

By common consent the members of ALIC dedicate this report to the memory of the late Deacon Tom Dorris of the Evangelical Lutheran Church in America. For many years Tom exercised a skilled ministry in the Communications Unit of the World Council of Churches in Geneva, reporting and interpreting church affairs to the media. He was a keen advocate of a restored diaconate, and carefully collated the responses of all churches to the paragraphs in the Lima document on this subject. Not long after moving to new work with the Life and Peace Institute in Sweden he was tragically killed in a car accident in 1994. We hope that this report will further the concerns to which he dedicated his life.

We wish to express our particular thanks to those who played a key role in drafting and editing this report: Professor Michael Root (Strasbourg, France), the Very Revd William Petersen (Rochester, NY, USA) and the Revd Dr Walter Bouman (Columbus, Ohio, USA). We also pay a special tribute to our co-secretaries, the Revd Dr Eugene Brand and the Revd Dr Donald Anderson; for each of them the publication of this book coincides with their retirement from a long and distinguished period of ecumenical service at the international level.

The Rt Revd David Tustin  
Bishop of Grimsby  
*England*

The Revd Prof Ambrose Moyo  
University of Harare  
*Zimbabwe*

## I. Introduction

1. The diaconate, an institution of great importance in the early church, is again coming to life in the church as a ministry and office closely related to central aspects of the church's identity: service, outreach, humility, concern for human needs. This reinvigoration of the diaconate has various roots: liturgical revival, a livelier sense of the church's mission in the world, and a renewed perception of rightful diversity in the church's ministries. These sources have together shaped the many forms of diaconate and diaconal ministry current today or under consideration in our churches.
2. No ecumenical consensus has yet emerged on the nature and forms of the diaconate and diaconal ministry. Not only have different churches made different decisions about the diaconate, but debates continue within the churches about such fundamental questions as whether the diaconate is appropriately an ordained or lay ministry and whether those who intend to be ordained priest or pastor should first be ordained to the diaconate (the so-called "transitional diaconate"). The diaconate and diaconal ministries are still in flux in many churches. New forms of diaconate have been recently introduced in some churches, with varying degrees of acceptance, and are under study in other churches. While the nature of the diaconate is not an issue which lies at the centre of the faith, the restoration and reinvigoration of the diaconate affects the structure of the whole church's ministry. It not only reshapes mission, but directly touches the vocational lives of persons engaged in ministry. The debate over the diaconate thus has highly practical implications.
3. Transition and flux in the diaconate have been heightened by recent exegetical work on the meaning of the word *diakonia* in the New Testament and early church. Earlier work had argued that waiting at table and service of a humble sort was the term's paradigmatic sense. *Diakonia* as a term for Christian ministry was thus taken to refer especially to a character of humble service that should be typical of all ministry in the name of Christ.
4. More recent exegetical work, especially by John Collins in his *Diakonia: Re-interpreting the Ancient Sources*, (Oxford: 1990) has called this earlier consensus into doubt. In the world in which the early church lived, *diakonia* seems to have referred to the service of a "go-between" or agent who carries out activities for another. In the letters of Paul, it also appears that *diakonia* is used to describe Paul and some of his associates as the "go-between" who carries the gospel from God or Christ to those who are to hear the message of salvation. *Diakonia* seems more concerned with apostleship than with our present under-

standing of the diaconate. Though scholars continue to debate, their findings cannot be ignored and have played an important part in this study.

5. Institutional and conceptual change in relation to the diaconate and diaconal ministry should be grasped as an opportunity to explore new forms of mission. This study has been especially concerned to consider the diaconate and diaconal ministry as an ecumenical opportunity, an opportunity for common mission among the churches. Ecumenical progress must not remain a matter of theological discussions or formal agreements, but needs to reach into and be nourished by common life and mission. In moving from its earlier study of episcopé (*The Niagara Report—Report of the Anglican-Lutheran Consultation on Episcopé* 1987) to its present study of the diaconate, the Anglican-Lutheran International Commission (ALIC) has not moved from issues of primary ecumenical importance to secondary issues, but rather has moved deeper into the heart of the one church's mission. In addition, while this study was carried out by a bilateral commission, observers from other ecclesial traditions were involved in the commission's preliminary work and ALIC hopes that the study's results will be relevant well beyond the two traditions.
6. Within both the Anglican and Lutheran communions, the nature of the diaconate and the possibilities of its renewal have been much discussed in recent years. A study at the international level was requested by the 1988 Lambeth Conference and by a Lutheran World Federation (LWF) consultation on ministry held in 1992 in Cartigny, Switzerland. In response to these requests, the following study was proposed by ALIC at its meeting in Johannesburg in February 1993 and approved by the Standing Committee of the Anglican Consultative Council and Primates' Meeting in March 1994 and by the Council of the LWF in June 1994. Background papers were commissioned for a preparatory consultation in April 1995 in West Wickham, Kent, England. This consultation produced the outline of a statement on the diaconate. On the basis of the papers and outline from the earlier consultation and with the participation of four expert consultants, ALIC developed the following text at their meeting at Kloster Wennigsen, near Hanover, Germany, in October 1995. The West Wickham papers are available from the Anglican Communion Office in London.
7. As *The Niagara Report* did with episcopé, this study seeks to place the diaconate in the context of a more comprehensive vision of the mission of God in the world. It thus begins with a consideration of Christ and the Holy Spirit as the agents who always drive the church's ministry. The church is then discussed as the sign and instrument of the work of Christ and the Spirit. The church's mission and ministry then form the context for the discussion of the diaconate and diaconal ministry in the remainder of the text.

## II. Theological Foundations for the Diaconate and Diaconal Ministry

### A. Christ, Kingdom, and Spirit

8. Faithful diaconal ministry has been done and is being carried out under a great variety of circumstances and forms by the church and its members. In this document the Anglican-Lutheran International Commission uses a theological model which it believes is especially suitable for locating diaconal ministry within the mission and ministry of the church as a whole. The church has both its historical and its theological basis in the resurrection of Jesus Christ. The resurrection of Jesus is the eschatological event (1 Cor 10:11) which discloses the crucified one as "both Lord and Messiah" (Acts 2:36); which identifies him as the one who determines the ultimate destiny of the universe (1 Cor 15:24-28); and which discloses that he is "the head over all things for the church" (Eph 1:22). He is eschatological Lord because "death no longer has dominion over him" (Rom 6:9). All powers of the "old age" are dominated by death and are characterized by an unrelenting drive for self-preservation, at whatever cost to others. But if Jesus Christ has the last word, then he confers the freedom for self-offering on behalf of the world in the conviction that there is more to do with life than to preserve it (Mt 16:24-26 and parallels; cf. *The Niagara Report*, 22.23).
9. The resurrection of Jesus Christ is the lens through which the church perceives Jesus' own mission and ministry, and retells the story. The historical mission of Jesus was to announce the good news of the reign of God in proclamation and parables, to embody the reign of God in signs and actions, and to be the historical fulfilment of the promised final victory of the reign of God through his death and resurrection. (Mk 1:14-15; Lk 17:21-22; Mt 11:2-6; Lk 11:20). In a slave's death (Phil 2:6-8) on the cross he endured the consequence of his own diaconal ministry. For Jesus was crucified because his messianic mission was to be God's saving embrace of all Israel and of all the world. On the cross Jesus was obedient to the sending and mission of the Father (Mk 14:32-37) in the power of the Holy Spirit (Mk 1:9-11). Jesus was sent by the Father to reconcile the whole creation to God (2 Cor 5:17-19).
10. In Christ the victory of the reign of God over the powers of death and sin has begun. The leadership ministry of Christ is therefore not like leadership in the world of death and sin (Mk 10:41-45). It has a character and quality determined by Christ's way of being in and for the world, in the service of his Father. Christ is determinative for the ministry and ministries of the church. He is the basis for the *leitourgia*, the worship, of the church, for he offers and gives himself in free obedience (Heb 9:14; Gal 2:20; 1 Cor 11:23-26; Jn 12:20-33, etc.). He is the basis for the *martyria*, the witness, of the church, for he is the foundational witness to the everlasting love of

the triune God (Jn 3:16; Rom 5:8). As the incarnate Word sent by the Father, Jesus is the basis for the church's *diakonia*, the freedom to announce and act out God's eschatological salvation (Rom 15:8). Christ is *diakonos*, servant, as the agent and image of the one who sent him, acting and forgiving with his Father's own power, mediating the Father's will to the world. Being *diakonos* does not mean that the roles of leader and servant are reversed or abolished, but rather that those who lead and rule do so as servants, that is, as agents of Christ's salvation (Lk 22:27).

11. The outpouring of the Holy Spirit is the sign promised by Christ that the eschatological reign of God has come. At every point the presence and power of the Holy Spirit testifies that the final act of history has occurred in Jesus. The Holy Spirit came upon Mary in the conception of Jesus (Mt 2:18-20; Lk 1:35). The Holy Spirit descended upon Jesus at his baptismal commissioning (Mk 1:10 and parallels). The Holy Spirit was promised as Christ's eschatological gift to his disciples (Acts 1:8; Jn 14:15-17, etc.).
12. Thus the outcome of the mission and ministry of Christ is nothing less than a new creation. The entire universe is encompassed by the love and care, the redeeming commitment and creative salvation of the Holy Trinity.

### **B. The Church**

13. **The church is both designated and called to be the effective sign and instrument of the reign of God.** The eschatological reign of God, inaugurated by and inseparable from Jesus Christ, is the goal and promise of God in history. The reign of God is being served wherever institutions, communities, movements, and individuals contribute to peace with justice, to compassion for the suffering, to preservation and care of the creation, and to admonition and conversion of sinners.
14. The church is called and admonished to reflect in its being and worship, its life and ministry, what God has done and is doing (Eph 4:1-6; Rom 12; Col 3:1-4,1; *The Niagara Report*, 24). The pattern of apostolic writing in Ephesians, for example, is that the church is exhorted and admonished on the basis of what God has done. In Christ the reign of God has already come. That means, among other things, that God has already broken down the wall of hostility between Jew and Gentile, male and female, slave and free (Gal 3:28; Eph 2:11-22).
15. The church is called to witness to the reign of God. In this witness, the church confesses that Jesus is the Christ, even beyond the church where he is not recognized as such. One aspect of the church's witness to the reign of God is a critical recognition of where the reign of God is being served. The church is called to

cooperate in humility with institutions, communities, movements, and individuals contributing to the vision of the reign of God. The church is called to identify, warn against, and oppose the powers of death and sin, without counting the cost.

16. **The church is created by the Holy Spirit.** On the basis of the promise of Christ (Jn 14:15-17, etc.) the community of disciples experienced the Holy Spirit (Acts 2:1-4; Jn 20:22-23). Acts 2:17 uses an eschatological formula, "in the last days", to introduce the vision of the prophet Joel. The Holy Spirit is now the dynamic of the entire community, young and old, women and men, and not just the dynamic of charismatic individuals. The Holy Spirit is the *arrabon*, the "down payment" on God's final future (Eph 1:14; 2 Cor 1:22 and 5:5). As "down payment" the Holy Spirit empowers and calls the church to live in anticipation of the consummation of the reign of God. The evidence of the Holy Spirit's presence is behaviour determined by being "in Christ" (Gal 5:22-26). Jesus' disciples are promised the Holy Spirit as the answer to their prayer (Lk 11:13). The church is therefore called to receive the prayer which Jesus taught it to pray (Lk 11:1-4) as the way Jesus shares with the church his own mission and ministry. The church prays for the Holy Spirit when it asks that God's name be holy, that God's reign come, that it eat the messianic bread of the future, and that it anticipate God's final forgiveness by forgiving all who sin against it.
17. The church is called to trust God's promise that the Holy Spirit will be given. The church is called to be open to the Holy Spirit, to receive the gift and the gifts of the Spirit, to recognize and seize the opportunities to serve the reign of God, and to accept with thanksgiving the ministries which serve the reign of God.
18. **The church becomes visible in its gathering as a eucharistic assembly.** When the church gathers for "the Lord's Supper" (1 Cor 11:19), it becomes especially visible "as a church" (1 Cor 11:18). In Corinth it was evident that some of the members were not caring for other members in that meal which anticipates the consummation of the reign of God when God will be "all in all" (1 Cor 15:28). Just so, the church was not diaconal, was not proclaiming the Lord's self-offering for the world "until he comes" (1 Cor 11:26). It is precisely in the eucharistic celebration that the eschatological consummation of the reign of God is anticipated (BEM, Eucharist, 21).
19. The eucharistic celebration involves five actions: (1) The gathering of the baptized in one place as the *koinonia* of Christ with his people and as the *koinonia* of the people in Christ (Acts 2:42, 46; 1 Cor 10:16-17); (2) attention to the Word of God; (3) the offering, in which the baptized offer themselves through prayer and gifts for service to the reign of God; (4) the meal of the presence of the eschatological Christ which anticipates the messianic banquet; (5) The sending of the baptized into their daily mission and ministry.

20. The eucharistic assembly as *koinonia* participates in and manifests the *leitourgia*, *martyria*, and *diakonia* of the Christ who is present to it and through it. It is in the eucharistic assembly that the church receives its identity (body of Christ) and its mission (to be offered for one another and for the world; 1 Cor 10:16-17; 1 Cor 11:17-26). In gathering, Word, prayer, meal, and sending the church is called and embraced by Christ for his mission and ministry in the world.

### C. Diaconal Ministry

21. **The liturgy provides the context for understanding the church's diaconal ministry.** The celebration of the eucharist (see above, 18) has, in significant ways, shaped the governing structures of the church. In the Lutheran tradition, bishops (Augsburg Confession XXVIII) and ordained ministers in general (Augsburg Confession V) are defined by their connection with Word and sacrament. In the Anglican tradition, bishops, priests, and deacons are ordained into ministries that have to do with Word and sacrament. Both of these traditions reflect the vision and practice which comes to expression in ancient Christian documents (e.g., the *Apology* of Justin Martyr, the *Didache*, the *Apostolic Constitution* of Hippolytus).
22. The celebration of the eucharist is a paradigm for the interrelationship of various ministries in the church. It is, among other things, a kind of "dress rehearsal" for life.
23. The liturgy is the work of the whole people of God. Ministry is, first, ministry of the church as a whole. The whole community is a priestly people (1 Pet 2:9). Hebrews, in one passage, brings together the ministry of Christ and the interrelated ministries of *leitourgia*, *martyria*, and *diakonia* on the part of the people: "Therefore Jesus also suffered outside the city gate in order to sanctify the people by his own blood. Let us then go to him outside the camp and bear the abuse he endured. For here we have no lasting city, but we are looking for the city that is to come. Through him, then, let us continually offer a sacrifice of praise to God, that is, the fruit of lips that confess his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God" (Heb 13:12-16).
24. **The ministry of the whole people of God requires the ministries of individuals.** Through baptism persons are initiated into the ministry of the whole church. Incumbent upon all the baptized is the exercise of *leitourgia*, *martyria*, and *diakonia*. However, baptism itself does not confer office in the church. "What is the common property of all, no individual may arrogate to himself, unless he is called" (*Luther's Works*, WA 6:566; American Edition 36:116). Office must be given by the church. Within the liturgy there is a variety of specific tasks to be performed; these tasks

have traditionally been correlated with distinct roles in the liturgical celebration, e.g., that of presider and deacon, which have a symbolic function.

25. There are some offices in the church which enact and bring into focus central aspects of the mission of the entire church and also form the identity of the person involved. This description applies particularly to ordained ministries. Such ministries involve an appointment or call from the church and a rite which includes prayer and the laying on of hands. In the church's rite, God is active, giving the gifts needed for ministry. Through *leitourgia*, *martyria*, and *diakonia* persons designated as God's gifts to the church become symbols of Christ and his church (BEM, Ministry, 12,15).
26. **A close relationship exists between liturgical celebration and diaconal ministry.** The baptized have been given their calling and ministry by virtue of their baptism. That calling is renewed and reshaped by the liturgical celebration of the eucharist. The diaconal ministry of the laity receives encouragement and, where appropriate, leadership from the deacons of the church.
27. The ministry of deacons was traditionally, and in some places is at present, expressed within the liturgical celebration of the gathered eucharistic assembly by assigning elements of the rite to the deacon: reading the gospel, leading the intercessions of the people, receiving the gifts of the people and "setting the table" for the meal, serving the eucharistic meal, sending the people from the eucharistic assembly into the world, administering the ceremonial. In the early church the social service carried on by deacons seems to have been rooted in the liturgical celebration (see the *Apology* of Justin Martyr).
28. The social services so central to the diaconal communities and ministries founded in the 19th century continue to be a vital aspect at the church's witness and ministry. These services were rooted in a rich worship and community life. The integration of worship and service remains a concern for the various diaconal ministries of the church.

### III. Diversity and Commonality of Present Forms of Diaconal Ministry

#### A. Diversity and Unity

29. In some traditions and congregations, recent liturgical renewal has included a revival of the specific liturgical role of the deacon (cf. 27). In other traditions,

various members at the laity have assumed one or more of these ritual elements. Representatives of the laity served to encourage all the laity in their daily ministries. The revival of the deacon's specific liturgical role need not exclude liturgical expressions of lay ministry. It should give appropriate leadership to the diaconal dimension and character of the daily ministry of all the baptized.

30. The diaconate and other diaconal ministries have taken highly diverse forms in the Lutheran and Anglican communions. Not only have the differences existed between the two traditions, but diaconal ministries within each tradition have been so multiform that they are difficult to categorize. Some generalizations can, however, be made about diaconal ministry in each tradition.
31. The Anglican tradition has preserved an ordained diaconate, whether transitional or permanent, and "deacon" in an Anglican context usually refers to someone in this office. But Anglican churches also have deaconesses and other especially designated persons who carry out diaconal ministry (e.g., licensed lay workers, communities of religious).
32. At the time of the Reformation, Lutheran churches did not preserve an ordained diaconate within a threefold ordering of ministry. "Deacon" in most Lutheran traditions refers to a person consecrated or commissioned to a ministry focused on parish work or social service, but not ordained, i.e., their ministry has not generally been seen as a form of the single ordained ministry, usually understood by Lutherans to be the office of Word and sacrament. Some deacons or diaconal ministers have liturgical roles. Deaconesses are known in many countries, many churches have a variety of diaconal ministries, and the ordained diaconate has been revived in some Lutheran churches.
33. The diversity of diaconal ministries in the Anglican and Lutheran churches is not a difference that breaks or blocks communion between our churches. The possibility of diversity in the diaconate and diaconal ministries has been affirmed in Anglican-Lutheran dialogues since their beginnings in 1909 (Anglican Communion—Church of Sweden).
34. To be ecumenically fruitful, diversity must be open to cooperation and mutual enrichment. Our traditions have influenced each other in diaconal ministry in the past. The Anglican tradition has held up the model of an ordained diaconate for all churches shaped by the Reformation of the sixteenth century. The deaconess movement that arose in nineteenth century German Lutheranism found an echo in the founding of similar communities in some Anglican churches.

35. Diversity is always to be seen against the background of the one church of Jesus Christ, to which both Anglicans and Lutherans belong. On the one hand, diversity should thus be recognizably rooted in a shared set of beliefs and commitments about the mission and ministry of the church (see above, section II). Unity must not exclude diversity, but diversity should be transparent to unity.
36. On the other hand, cooperation and enrichment are significantly furthered when our various diaconal ministries are informed about and can recognize each other. Some Lutheran-Anglican agreements have provided for a mutual canonical recognition of ordained deacons (e.g., the Northern European *Porvoo Common Statement*). Mutual acquaintance and recognition in diaconal ministries, however, should reach further than just canonical measures. Possibilities of common learning and work need to be explored. Deacons and diaconal ministers from our traditions already meet in national and international organizations devoted to diaconal ministry. A deeper knowledge of one another would further mutual support and encouragement, which might be especially important in places where only a few deacons from each tradition are present. If communion is truly a growing together into a common life, then a lively sense of a common diaconal mission, carried out in many ways, is an important aspect of communion.

### ***B. Various Forms of Diaconal Ministry***

37. Many of the diaconal ministries within our churches arose in response to specific needs in our societies. The dominant factors in the diversity of diaconal ministries have been the various needs which they have sought to meet and the historical contexts in which they arose and which shaped their character. Diaconal ministries are thus often expressions of particular historical and cultural realities.
38. While a clearer sense of the nature of the diaconate and diaconal ministry is needed, the flexibility and spontaneity that have characterized the development of many diaconal ministries over the last two hundred years should not be lost. While respecting cultural and historical diversity, our churches must also be ready to reflect critically on these forms. Some may have outlived their usefulness. Some may need to be reformed. The churches need to be open to the development of new forms of diaconal ministry, as needs and the moment require.
39. Certain forms of diversity need here to be especially noted in order to avoid misunderstanding, to further mutual recognition, and to avoid distortions.
40. The most obvious diversity within and between our churches is between the diaconate as an ordained ministry and forms of diaconal ministry commis-

sioned, set apart, or consecrated in other ways. The issues related to ordination are discussed below in section IV.

41. An important variable in diaconal ministry is the form of commitment called for by different ministries. A significant number of such ministries call for extended or life-long commitment. Some call for commitment to life in community, in various forms and for various lengths of time. The form of commitment tends to reflect the interrelation of ministry and personal identity. When diaconal ministry involves personal identity and is not just a task (cf. paragraph 25), long-term or open-ended commitment is particularly appropriate.
42. Different forms of diaconal ministry relate in different ways to the leadership and decision-making structures of the churches. Some were initially mandated by the central structures of church authority and are immediately responsible to those structures. Others arose as grassroots initiatives responsible to the church in more indirect ways.
43. A relative freedom from the central decision making structures of the churches has permitted some diaconal ministries to be spaces where excluded groups (e.g., women) have been able to shape and exercise their own ministries. These ministries have addressed concerns sometimes ignored by the church leadership.
44. The danger should be recognized that such ministries can become places where the ministries of women and other marginalized groups can be isolated and limited. Diaconal ministries with a specific focus should not be shaped in ways that reinforce oppressive stereotypes. Just as the entire life of the church, including its leadership structures, is being opened to all within it, so diaconal ministries which may previously have been identified with certain groups should be opened to all. For example, forms of diaconal ministry that have traditionally been seen as appropriate only for women can be seen as possible for men also.
45. Some forms of diaconal ministry have been defined by specific tasks, e.g., work with youth or the sick. Others have been defined by a community, fellowship, or association which has then taken up a variety of tasks, e.g., some orders of deaconesses. There is no need to choose between these two forms of diaconal self-definition. The church at various times needs both forms of ministry, which to a degree relate to different forms or ways of life to which individuals feel themselves called.
46. Different forms of diaconal ministry call for different sorts of preparation and engagement. Some depend extensively on previous experience in church and

world, and do not require a special preparation of the sort now associated with seminaries and university theological faculties. Others employ a more "professional" model of education and certification. Again, no universal judgement should be made that any particular model is the only one appropriate. Rather, careful consideration needs to be given to what forms of preparation and examination a particular task and role calls for.

### *C. Common Principles*

47. Within the diversity of present forms of diaconal ministries, some common principles can be recognized, applicable to both lay and ordained diaconal ministries. These common principles form a background against which we can recognize the various diaconal ministries in our midst. By identifying theological concerns related to various forms of diaconal ministry, they also can provide guidance in thinking about and shaping such ministries. Taken together, these principles do not provide an exhaustive description or definition of the diaconate or diaconal ministry. The variety that has typified and should typify diaconal ministries rules out such an exhaustive definition. That the relation of some ministries to what is here and elsewhere described as diaconal ministry is sometimes unclear is in itself not a problem.
48. A general description of diaconal ministers can be given: **Diaconal ministers are called to be agents of the church in interpreting and meeting needs, hopes, and concerns within church and society.**
49. As agents of the church, deacons and diaconal ministers do not pursue a simply self-initiated and self-accountable ministry. While traditionally deacons were understood to be agents of the bishop, diaconal ministers today are often agents of congregations or other church bodies. In all cases, however, diaconal ministry is carried out in the name of the church.
50. Such a relation of agency implies a relation of accountability. Accountability is a many-sided relation. Diaconal ministers must account to the church for their ministries. The church, however, is also accountable for providing adequate support and preparation for diaconal ministries carried out in its name. Accountability should not become a relation of subservience which would hinder the spontaneity and flexibility which diaconal ministry often needs, and which would rule out the possibility of diaconal ministry expressing a prophetic critique of the church. Diaconal ministers can also at times model special forms of Christian life. Such critique and modelling must be for the sake of the wider church, however, if diaconal ministry is to be understood as ministry that represents the church.

51. Diaconal ministry typically not only seeks to mediate the service of the church to specific needs, but also to interpret those needs to the church. The "go-between" role of diaconal ministry thus operates in both directions: from church to the needs, hopes, and concerns of persons in and beyond the church; and from those needs, hopes, and concerns to the church.
52. Precisely as ministry that represents and is an agency of the church, diaconal ministries are not only ministries of service (*diakonia*), but also of witness (*martyria*) and worship (*leitourgia*). If diaconal ministry is carried out in the name of the church, then it is only rightly carried out in the name of Christ and to the praise and glory of God. The revival of a specific liturgical role for deacons in some churches points to the witness and worship which occur throughout their ministry.
53. The interrelation of service, witness, and praise may vary widely in different forms of diaconal ministry. Though the present understanding of the meaning of *diakonia* in the New Testament is undergoing change, service typically forms the central emphasis of diaconal ministry. This service is liturgically focused and brought to the recognition of the church in the various roles of the deacon in the eucharist.
54. The church's service, however, must not cease to be a witness to the Christ who is among us as one who serves. Diaconal ministry is a form of discipleship and should be recognizable as such. The witnessing aspect of diaconal ministry was, and in some of our churches still is, symbolized by the deacon reading the gospel within the church's liturgy. This role symbolizes the witness of diaconal ministry, which nevertheless finds its centre in the witnessing character of its service.
55. Like all aspects of the Christian life, diaconal ministry is to the praise and glory of God. This aspect of diaconal ministry should be particularly evident in the joy and hope which should shine through diaconal ministry, even in situations which would seem to induce despair. Again, this doxological aspect of diaconal ministry is symbolized by specific roles deacons and diaconal ministers can and have played in the liturgy of the church, e.g., proclaiming the resurrection in the Easter Vigil through the *Exultet*. The *leitourgia* of diaconal ministry also includes lament and intercession. The deacon thus traditionally, and today again in some churches, gathers and leads the congregation's intercessory prayers. Again, however, these liturgical roles symbolize the true centre of the *leitourgia* of the diaconal ministers, which is to be found in their daily ministry.
56. As a specific and focal form of a task to which all Christians are called, the service of one's neighbour, diaconal ministry should foster and bring to wider recognition the ministry of others, rather than making their ministries redundant or superflu-

ous. The diaconal minister should lead and inspire the wider church in its service. Here the interpretative role of diaconal ministry plays a special role. Diaconal ministries will have their own specific tasks which are their own responsibility. As a ministry of the whole church, however, this ministry should have a multiplying effect, leading others to their own specific tasks of service.

57. As a ministry of the church, diaconal ministry is not the ministry of isolated individuals, but should reflect the personal, collegial, and communal aspects of the church's ministries (cf. BEM, Ministry, 26). One possible form of such collegiality is the mutual support and communal life of the various communities, associations, and mother houses that have proved important to the vitality of many diaconal ministries. These forms of life have provided important opportunities for mutual support in often invisible and thankless work, have called forth special gifts, and have provided examples of committed community for other ministries and the church.

## **IV. An Ordained Diaconate**

### ***A. The Question of an Ordained Diaconate***

58. Previous sections have laid the foundation for a more focused consideration at this point of a renewed or re-established diaconate within the ordained ministry. Unless otherwise specified, in this section the terms "deacon" and "diaconate" refer to an ordained ministry.
59. It is important to reiterate here that questions surrounding the renewal or the re-establishment of the diaconate as an ordained ministry in the contemporary church do not constitute a church-dividing problem for Lutherans and Anglicans. The way in which Lutherans and Anglicans today hear the questions surrounding the diaconate is coloured by their differing histories. These questions are, nevertheless, addressed in the context of remarkable ecumenical agreements already existing between the two traditions as they move toward the explicit goal of full communion. Such agreements, on the one hand, fully document mutual concern for the historical ordering of ministry as a sign of apostolicity, and, on the other hand, find in such a common grounding the basis for a certain freedom to address critically the issues around the effective ordering of ministries in the contemporary church as it seeks to serve and proclaim the gospel.
60. Contemporary discussion about a renewed or re-established diaconate is, of course, by no means limited to our two traditions. Wider catholic tradition, contemporary

scholarship, and ecumenical conversation place before Lutherans and Anglicans questions concerning a renewed diaconate. Three sources in particular inform present reflections: (1) the insights of BEM on the diaconate (Ministry, 31); (2) the historical-philological corrective to earlier understandings of the *diakon-* words provided by John Collins' *Diakonia* (see above, 3f); and (3) the long tradition that finds the paradigm for the entire ministry of the deacon in the deacon's liturgical role in and about the paschal proclamation (*Exultet*) at the Great Vigil of the Resurrection.

61. From these sources there emerges a renewed definition of diaconate for our time that understands deacons to be not merely an inferior order of ministers exercising lowly service, but agents ordained to assist the community's presider (bishop/presbyter), both in the proclamation and celebration of Word and sacrament, as well as in the coordinating of the community's *diakonia* in Christ. As in the paschal liturgy, the deacon not only proclaims "the light of Christ", inviting the people to join in praise and thanksgiving, but also leads the community into ministry with "the light of Christ". While remaining faithful, then, to ancient theological understandings and structures of ministry, such a definition, in fact, provides challenges as well as opportunities for both the Lutheran and Anglican traditions as they have historically addressed and carried out the diaconate and diaconal ministries.
62. In both traditions the distinctive role of the diaconate within the ordained ministry has been absorbed into the presbyterate on the basis of developments that obtained in the western church from the middle ages to the eve of the 16th-century reformations. The Anglican tradition, for instance, preserved the form of the diaconate, while the Lutheran tradition for the most part did not. Furthermore, where Anglicans retained some semblance of a liturgical role for the diaconate in Word and sacrament, pastorally they treated the order essentially as an apprenticeship for presbyterate. Among Lutherans the diaconate as an order within the one ministry of Word and sacrament did not survive. Rather, a revival of lay diaconal ministries, carrying out socio-caritative-educational work without a liturgical base in the church, has characterized most Lutheran practice since the nineteenth century.

### ***B. The Meaning of Ordination in Relation to the Diaconate***

63. In the contemporary situation the meaning of ordination in relation to the diaconate is an issue of central importance.
64. For many (but not all) Lutheran churches, the ordination of deacons would be a new development requiring a convincing rationale. Specifically, such a pro-

positional would require a broader understanding of the traditional Lutheran doctrine of ordained ministry. For many (but not all) Anglican churches, whether they are for or against the renewal of the diaconate, retention of it in "form only" has grown increasingly problematic in the contemporary situation. Thus it becomes necessary to reconsider the language used in relation to ordination itself. In the case of a renewed or re-established diaconate, ordination (1) is into both an activity and an identity; (2) calls for some kind of open-ended or life-long commitment; (3) includes recognition as being within the one ordained ministry of Word and sacrament; and (4) entails a symbolic as well as a practical relationship to the whole community that provides for the public exercise of this ministry as well as for its accountability. Such a way of talking about the diaconate has the advantage of going through and beyond the old dichotomies of "functional" versus "ontological" by giving the diaconate a specifically ecclesiastical location and expression (see above, 25).

65. In this regard, appropriate reference can be made to those significant statements in BEM (Ministry, 29-31) that deal with the unity as well as particular characteristics of ordained ministry, whether of the bishop, presbyter, or deacon. Here within the one ordained ministry may be found a threefold expression on the basis of the principle "distinction without separation". Yet with respect to a renewed or re-established diaconate, it is precisely here that challenging issues arise for Lutherans and Anglicans. In addition, both traditions also face questions about the relation of this order to (1) the presbyterate, (2) those already exercising non-ordained diaconal ministries, and (3) all the baptized (*laos*). In each, there exist both problems and opportunities.
66. Thus, for instance, Lutheran churches without an ordained diaconate are challenged to consider whether such a diaconate as has been described above (including a liturgical grounding in the ministry of Word and sacrament) would be of value in their service of the gospel and, if so, whether a diaconal ministry more reflective of the practice of the wider church and Christian tradition could appear as a legitimate development for Lutherans.
67. Anglican churches are challenged to restore to the diaconate (as defined above) its character as a lifelong and distinct form of ordained ministry, including with its liturgical function a pastoral focus on *caritas* and *justitia* in church and society. Such a restoration would imply both a reconsideration of the transitional diaconate and the possibility of direct ordination to the priesthood of persons discerned to have presbyteral vocations without their "passing through" the diaconate. The possibility of such direct ordination is not excluded on historical or theological grounds.

68. In both traditions, the presbyters may perceive a renewed diaconate as a threat to their own identity and role. This will be especially so where the presbyteral office is seen as the embodiment of all ordained ministry. If, however, presbyters can welcome deacons as partners-in-ministry, both liturgically and within the church's mission, then they may themselves be freed to exercise a more focused ministry, bearing responsibility for the life of the community in Word and sacrament. In this way, too, the diaconate can stand as a witness against the perennial threat of clericalism, an ecclesiastical distortion rooted in exclusivist attitudes and practices. Deacons are called by the very nature of their order to stand as a witness to presbyters and bishops that the authority of all ordained ministry is for service alone.
69. The re-establishment of a diaconate within the ordained ministry need not appear as a denigration of the work of diaconal orders, agencies, or persons who exercise ministries to, for, and with the oppressed, the marginalized, or the poor. It would be surprising, rather, if deacons did not urgently strive to link these diaconal groups with the life of the congregations they serve in order more effectively to carry out together the church's mission. It might also occur through such contact that diaconal orders, agencies, or persons would, over time, come to a new appreciation of the connection between the worship that is at the heart of Christian communities and their own life of service. In turn, they might seek creative ways to connect this service with the liturgical life of congregations.
70. In our own day, one of the chief arguments against a renewed diaconate is often a concern that various ministries in worship now exercised by lay persons as the result of movements of liturgical renewal might be re-absorbed into a clerical order. It is asked whether a re-established diaconate will more generally usurp lay ministries. These concerns have arisen to the extent that laity have ceased in our age to be the passive recipients or consumers of ministry at the hands of the ordained and become active participants in the church's mission. If, however, deacons are understood as the very persons who (1) "represent to the church (*laos*) its calling as servant," and (2) "exemplify the interdependence of worship and service" (BEM, Ministry, 31), then we can address the concern that what deacons do is the same as what Christians in general could or should do. In fact, deacons have no special powers or activities exclusively reserved to them. What is, however, distinctive is their call to be publicly accountable servants of the church who have a charge to model, encourage, and coordinate *diakonia*. This is the particular call or vocation of the deacon that is not shared by all Christians.
71. There are also professional implications in regard to a renewed or re-established diaconate in the contemporary church. Questions and concerns here,

in fact, are often voiced prior to any sustained theological or ecclesiological reflection on the diaconate. At this point it must simply be indicated that a great diversity of approach is possible in dealing with a renewed diaconate according to ecclesiastical circumstances and missionary need. Thus a renewed diaconate could be exercised as full-time or part-time, stipendiary or non-stipendiary. When paid, remuneration could be from either church or non-church sources. Whatever the case, these questions are secondary to theological, liturgical, and ecclesiastical considerations.

72. Finally, both traditions would be challenged to ensure that appropriate forms of education and formation for this ministry are developed within their various agencies of theological education. In such planning and development it will be important to consider what aspects of diaconal formation and education will best be done in conjunction and community with those preparing for presbyteral or lay ministries and which parts solely with candidates for the diaconate. Given the nature of ordained diaconal ministry, the bulk of the preparation probably will need to occur in the former manner. In any case it will be important that formation in *diakonia*, as well as in the ability to form others in *diakonia* occurs.

### ***C. The Renewal of the Diaconate as an Opportunity for Unity and Joint Mission***

73. The renewal of the church's diaconate at this time presents a unique opportunity for deepened unity and joint endeavour in the life and mission of the Anglican and Lutheran, as well as other churches.
74. The process of ecumenical dialogue and theological reflection is one which itself helps to build and deepen *koinonia* among Christians of different communions. Discussions about the place and practice of *diakonia* in baptized and ordered Christian life can positively influence the future of the church and how the church is seen and manifested in the world. Not only do such discussions help to further the work on ministry begun in BEM, they also contribute to an overarching ecclesiological vision which can strengthen the bonds among Christians of the Lutheran, Anglican, and other traditions.
75. The diaconate offers a theme for ecumenical exploration which can result in a more effective co-ordination of efforts to renew mission and liturgy both within and among these differing traditions. It is an exploration which pushes churches to rethink existing assumptions, and to reach greater clarity in their theological and functional understanding of the offices of presbyter and bishop. Such

clarity can only help to enhance liturgical practices and the way in which they shape the intentional daily ministry of all baptized Christians.

76. The contribution of the diaconal movement initiated in the 19th century by the churches in Germany and spread throughout the Lutheran communion has set an inspiring example of diaconal works already being performed by many Christians, both individually and corporately, both unofficially and in the name of the church. Raising the possibility of an ordained diaconate, visibly incorporated into ordered ministry and eucharistic liturgy, challenges the church in every location both to take greater ownership of *diakonia* as a sign of apostolicity and to encourage the whole people of God to understand their daily life as an arena for Christian service. Likewise, the emergence of a distinctive, lifelong ordained diaconate in the Anglican Church invites all Christians better to integrate worship and service in their daily lives. A revitalized diaconate can be a means for equipping the laity to become serving leaders in their various callings and for mobilizing them to become effective agents for the transformation of worldly structures and institutions.
77. The church's *diakonia* is characterized by practical expressions of God's redeeming love in concrete acts of justice, reconciliation, and healing. A renewed diaconate can effectively strengthen these acts with the church's authority and blessing by linking them with the eucharistic meal. Such a renewal opens the door for shared endeavours which can be undertaken locally and by the wider church. Indeed, such associations of diaconal communities as the *Kaiserswerther Diakonieverband*, *Diakonia*, the World Federation of Diaconal Associations and Diaconal Communities and its regional bodies, represent ecumenical and collaborative possibilities which should be further explored.
78. Regardless of differing practices and assumptions, deacons and diaconal ministers of all traditions are closely bound together by their common awareness of exercising servanthood within and beyond the church, wherever hope and suffering present opportunities for justice and healing. There is a powerful potential for further initiatives along these lines:
- Anglican and Lutheran parishes and congregations sharing the ministry of deacons and diaconal ministers of either tradition, borrowing or seconding deacons and diaconal ministers in areas where one or the other tradition is sparsely represented;
  - joint presentations at synodical or convention gatherings on the "needs, hopes and concerns of the world" as perceived and experienced by deacons and diaconal ministers;
  - invitations to deacons or diaconal ministers of one tradition to participate in the liturgies of the other, particularly on major occasions;

- opening up diaconal associations of a "third order" type to women and men of both traditions exercising diaconal ministry;
- initiating joint pilot or demonstration projects using pooled resources from Anglican and Lutheran jurisdictions to encourage experimentation and learning with regard to:
  - new patterns of stipendiary and non-stipendiary ministry;
  - ways of discerning diaconal as distinct from presbyteral vocations and encouraging churches, where ready, to ordain accordingly;
  - theological and ministerial training and formation;
  - encouraging and supporting churches which may not at this time have a diaconate to initiate a diaconate as appropriate to their ministry needs.

## V. Conclusion

79. This study has been conducted under the theme of the diaconate and diaconal ministries as an ecumenical opportunity for the contemporary life and mission of the churches. If diaconal ministry is to be pursued in the name of the wider church, it must be ecumenically open. In a situation of division, most diaconal ministries will be rooted in and accountable to a particular church body. Nevertheless, the mandate of diaconal ministry is laid upon the entire church of Jesus Christ. The call to witness to the unity we have been given and to contribute to the unity we seek is also addressed to deacons and diaconal ministers. Precisely because diaconal ministry is not burdened with the problems of validity and canonical recognition which hinder our visible unity in the exercise of presbyteral and episcopal ministry, we are called all the more to take up the possibilities before us for common diaconal ministry. The question and opportunity thus become clear: could forms of joint, common, or united diaconal ministry precede and clear the way for a joint, common, or united presbyterate or episcopacy? Joint oversight of diaconal ministries could provide a focus for movement into a joint exercise of *episcopé*. Our churches and our diaconal ministers need to be imaginative in shaping diaconal ministries ecumenically.

## Appendix 1

### Anglican-Lutheran Consultation on the Diaconate

Emmaus Centre, West Wickham, Kent, England, 24-30 April 1995

#### **Anglicans**

- \*The Rt Revd David Tustin—Co-Chair
- The Revd Canon Dr Sebastian Bakare
- \*The Very Revd William Petersen
- Deacon Ormonde Plater
- \*The Rt Revd Barry Rogerson
- The Revd Sr Teresa (J. White), USA
- \*Deacon Maylanne Whittall
- \*The Revd Dr Donald Anderson—Co-Secretary

#### **Lutherans**

- \*Prof. Dr Ambrose Moyo—Co-Chair
- The Revd Dr Risto Ahonen
- \*The Revd Dr Walter Bouman
- \*Prof. Dr. Sven-Erik Brodd
- \*The Rev. Dr Norma Cook Everist
- Prof. Dr Carter Lindberg
- Schwester Anna-Maria aus der Wiese
- \*The Revd Dr Eugene Brand—Co-Secretary

#### **Consultants**

- Prof. Dr Michael Root
- The Revd Dr Dieterich Pfisterer [unable to attend]

#### **Orthodox Participant**

- Ms Kyriaki FitzGerald

#### **Roman Catholic Participant**

- The Revd Mgr William Steele

#### **Administrative Secretary**

- Ms Christine Codner

\* Also attended the Anglican-Lutheran International Commission Meeting held in Hanover, Germany, October 1995

## Appendix 2

### The Anglican-Lutheran International Commission

5-11 October 1995, Hanover, Germany

#### **Anglicans**

The Rt Revd David Tustin—Co-Chair  
The Revd Dr John Flynn [unable to attend]  
The Rt Revd Charles Mwaigoga  
The Rt Revd Sumio Takatsu  
The Very Revd William Petersen  
The Rt Revd Stephen Sykes [unable to attend]  
The Revd Dr Donald Anderson—Co-Secretary

#### **Lutherans**

The Revd Dr Ambrose Moyo—Co-Chair  
The Revd Dr Walter Bouman  
The Rt Revd Dr Tore Furberg  
The Revd Dr Christa Grengel  
The Revd Dr B.C. Paul  
The Revd Dr Karlheinz Schmale  
The Revd Dr Eugene Brand—Co-Secretary

#### **Consultants**

Prof. Dr Sven-Erik Brodd  
The Revd Dr Norma Cook Everist  
The Rt Revd Barry Rogerson  
Deacon Maylanne Whittall

#### **Administrative Secretaries**

Ms Christine Codner  
Ms Irmhild Reichen-Young

## Appendix 3

### Factual Survey

We extend an open invitation to church leaders and the chairpersons of diaconal associations and communities throughout the world to assist this project by reporting briefly on the following points:

- What publicly accredited forms of diaconal ministry exist in your church?
- What kinds of diaconal work is done by other persons in the name of your church?
- Since when has this been so? (key dates in development)
- What numbers of women and men are engaged in these ministries?
- Are they full-time or part-time; paid from church/other sources or unpaid?
- Are these ministries interrelated with other church structures?
- What are the educational requirements and training provisions for these ministries?
- How are they commissioned? e.g. ordination, licensing, commissioning, consecration, etc.

Any contributions to this enquiry will help to throw further light on the extent and variety of diaconal ministry of our churches' life, and may be sent to :

Anglican-Lutheran International Commission  
c/o The Lutheran World Federation

or

Anglican-Lutheran International Commission  
c/o The Anglican Consultative Council

# Conversations between The British and Irish Anglican Churches and The French Lutheran and Reformed Churches Called to Witness and Service

## The Reuilly Common Statement

### **Foreword by the Co-Chairmen**

#### ***A Fruit of the Ecumenical Movement***

1. Our time is full of openings and promise for our churches. The World Council of Churches, which celebrates its fiftieth anniversary this year, is part of the Ecumenical Movement working for reconciliation, understanding and new confidence between many churches throughout the world. The Ecumenical Movement has spurred the conviction in the churches that they can and must make progress towards unity. This conviction has led to significant inter-church dialogues which have brought new openings in the search for visible unity.
2. Anglicans have been engaged in a number of theological conversations with the churches of the Lutheran World Federation and the World Alliance of Reformed Churches both at global and regional levels. These dialogues and relationships, as well as the wider ecumenical convergence with other ecumenical partners and multilaterally in the work of the Faith and Order Commission of the World Council of Churches, have encouraged the British and Irish Anglican churches and the French Lutheran and Reformed churches to seek a closer relationship.

#### ***Sociological and Historical Motivations***

3. Furthermore, the great upheavals in which Europe has been living since 1989 (the end of the division of Europe into East and West and the speeding-up of the building of Europe) have resulted in a desire for openness, for relations and for exchange between peoples. Finally, the opening of the Channel Tunnel, a highly symbolic technological achievement, has led to an unprecedented rapprochement between the British Isles and the Continent. For these reasons, the Anglican presence in France and the Lutheran and Reformed presence in Great

Britain and Ireland are bound to develop. The churches cannot ignore these factors, and could not but respond to them by new openings on this level between our respective countries.

### *The Initial Impulse—the Spirit of Dialogue*

4. Moreover the German Protestant churches and the Church of England began a dialogue which led to the Meissen Agreement; this produced lively interest among French Lutheran and Reformed churches, and a desire to take steps towards closer fellowship with their Anglican partner churches from across the Channel. This would give concrete closer expression for our churches of the rapprochement achieved through international dialogues. When the then Archbishop of Canterbury, Dr Robert Runcie, visited Strasbourg in November 1989, this issue was put to the Archbishop by the President of the Standing Council of the Lutheran and Reformed Churches (CPLR), at the request of his Council.
5. The Church of England did not think that it was appropriate simply to encourage the French Lutheran and Reformed churches to sign the Meissen Agreement. While the Church of England is the established church, in France, the Protestant churches (except in Alsace) have been described as being in 'diaspora'; overall, French Protestants form a small minority. Nor are there the number of local twinings which characterized the background to the Meissen Agreement. This called for a particular dialogue. With the agreement of the other British and Irish Anglican churches to take part, this particularity intensified because Scottish and Irish Anglicans can also be said to be minority churches in a diaspora situation, while Welsh Anglicans bring another experience of former state establishment. On the other hand, it was felt important to work in continuity with the Meissen Agreement and the Porvoo Agreement (between the British and Irish Anglican churches and the Nordic and Baltic Lutheran churches), in order to maintain a consistency with what has been agreed between Anglicans and Lutherans and Reformed in Europe.
6. After initial contacts, a preliminary session in September 1992, at the house of the deaconess community in Versailles, outlined the issues which this dialogue would have to consider. The conversations were most promising, albeit not without difficulties.
7. The promise lay in the mutual discovery that two traditions, Anglican and Lutheran/Reformed, belong to the same European Christian community, as well as in the interest shown in forming closer relations on both sides of the Channel. On the occasion of his visit to Strasbourg (November 1989) Dr Runcie drew attention to

the important past links between our Churches.<sup>1</sup> It would not have seemed strange in any way to Anglicans and French-speaking Lutherans and Reformed in the sixteenth, seventeenth or even eighteenth centuries to wish to establish a closer fellowship together, even though there were acknowledged differences of church order, particularly regarding the episcopate, with varying evaluations of the desirability or necessity of episcopacy among theologians in Britain and Ireland and in France. There was a certain ecclesial recognition in spite of acknowledged problems about the interchangeability of ministers between episcopal and non-episcopal churches. The Continental Protestant churches were generally regarded in a different light from churches in England which did not have bishops.

8. The differences experienced were due to two main factors:
  - A theological or ecclesiological disparity between the Anglican and the French Protestant churches. Anglicans have a strong, firmly structured ecclesiology in which questions of the ministry and of episcopal succession are of great importance, all the more so since they are under discussion within the church itself. The French Protestant churches, often for reasons of their long history with a dominant Roman Catholic Church, are reticent to emphasize these very questions in any way, and often approach them in very different ways.
  - The numerical, sociological and juridical disparity between the churches concerned (cf. Common Statement, para. 4). This disparity will, in any case, require a specific and realistic re-appraisal of our concrete relations (cf. para. 15 below).
9. The dialogue was undertaken seriously. It has led to the present results because the promises seemed to be more important than the difficulties. The unity which we have received in our common faithfulness to Christ and in our common engagement in mission has allowed us to see even these difficulties as promising challenges rather than as barriers which will keep us separated for ever. It was with this conviction that we started our dialogue.

### ***The Course of our Work***

10. The participating churches (the French Lutheran and Reformed churches united in the CPLR and the Anglican churches of Great Britain and Ireland) nominated their official delegates and agreed observers who were to be asso-

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<sup>1</sup> Cf. C. Hill and J.-P. Monsarrat, 'An Outline of our Relationships', appended to the Common Statement.

ciated with the work (see list of participants at the end of this report). A debt of gratitude must be expressed to our observers: from the Leuenberg Church Fellowship, Dr Wilhelm Hüffmeier; from the United Reformed Church in the United Kingdom, the Revd Fleur Houston; and from the Roman Catholic Church in France, Père Christian Forster and his predecessor Père Guy Lourmande. Pasteur Jean-Pierre Monsarrat also gave both invaluable service as a Consultant and also with Fleur Houston supplied interpretation and translation services for the dialogue. The contribution of these observers and Pasteur Monsarrat cannot be overestimated and we express to them our sincere thanks.

11. The four plenary sessions of the Commission, and an equal number of meetings of the drafting committee, produced a draft text and a number of supporting essays. On two separate occasions, committees of the participating churches were specially consulted before the final text was agreed. This was to prevent any possible major difficulty which might have arisen at a later point in the course of referring the agreement to the respective synodical processes.
12. The result of all this work is here presented to the partner churches in this dialogue, for submission to the synodical processes.

### ***Discoveries Made on the Way: Objectives Attained and Theological Characteristics***

13. We believe there are some distinctive theological characteristics to this dialogue. These theological characteristics give this dialogue a theological significance beyond the question of the size or context of the immediate dialogue partners. Our proposed agreement needs to be seen alongside the Meissen and Porvoo agreements as a possible basis for dialogue between Anglicans, Lutherans and Reformed in the future. It has thus a potentially wider significance than the British and Irish Anglican and the French Lutheran and Reformed churches.
14. We believe our work had achieved a significant clarification in the use of terms which are often misunderstood and used differently. This is particularly true of the different ways in which Anglicans on the one hand and Lutherans and Reformed on the other use the term 'recognition'. For Lutherans and Reformed the mutual recognition of the Church of Jesus Christ in each other, which goes together with the recognition of an authentic ministry of word and sacraments, entails reconciliation and the fullest degree of Church unity. Nevertheless, Lutheran and Reformed have come to agree that this must be implemented step by step. Anglicans speak in terms of recognition or acknowledgement of the Church of

Christ in another tradition, including acknowledgement of an authentic ministry of word and sacrament, but go on to speak of a further stage of the reconciliation or uniting of ministries, a common ministry in the historic episcopal succession (cf. Common Statement, paras 26-9). Our dialogue has helped us to see how we use the same term recognition in different ways. This has enabled us to reach agreement that mutual recognition or acknowledgement of each other implies a further stage of reconciliation. For Lutheran and Reformed the emphasis will be upon increasing the visibility of what is already given in Christ; for Anglicans, there will be an emphasis on the necessity of that visibility if unity is to be full. These emphases are complementary, as will be seen from our important agreement that: 'in order to be truly itself and to fulfil its mission the Church must be seen to be one' (Common Statement, para. 21).

### ***The Necessary Consequences***

15. Finally, we also became aware of the question of how closer fellowship can be established between churches in very different socio-religious contexts and with different historical and theological backgrounds. This will require particular attention and we, the co-chairmen, commit ourselves to establishing a small working party to examine practical and realistic possibilities for the implementation of the Agreement, if accepted by our churches. This will have a somewhat different character from the widespread network of local parish contacts between Church of England parishes and German Protestant parishes. At the local level multilateral twinnings will usually be more relevant when they include the United Reformed Church and English and French Roman Catholic partners.

There could also be significant scope for examining French Lutheran and Reformed collaboration with francophone Anglican provinces in Africa and elsewhere. The Irish, Scottish and Welsh Anglican partnership will add a further dimension to our relationship, healthily challenging Church of England 'establishment' assumptions!

### ***Why 'Reuilly Agreement'?***

16. Reuilly is neither a town, like Meissen or Porvoo, nor a meeting place like Leuenberg. It is a district of Paris, where, in the nineteenth century, a deaconesses' centre came into being, similar to the many which were flourishing in Europe at that time. Its vocation was service, witness, mission and, already, unity between the different spiritual families of Protestantism. The Deaconesses of Reuilly soon became very well known and influential in France. Later, they were one of the first Protestant communities to find a new direction for their vocation, that of contemplative prayer.

In order to do this, in 1970 they established a community centre in Versailles, where they developed a life of prayer and meditation with even greater ecumenical dimensions and wider influence. This is where the first two of our sessions were held. It is in the same spirit of prayer with an ecumenical outlook that the members of the Conversations today submit the fruits of their work to the discernment of the churches who commissioned it, in the hope of fruits to come.

***Two Points of Clarification for the Debates in the Synodical Structures of the Churches***

17. The different parts of this agreed text do not all have the same status. Chapters I to VII as well as Chapter IX describe the context in which our dialogue took place, the bases for our agreement and the way of its implementation. Only the Declaration itself in Chapter VIII (para. 46) requires formal adoption by the synodical structures and will need to be put to a vote. The Essays, concerning the identity and some essential aspects of the life of the partner churches, are added mainly for background information.\*
18. If, as we sincerely hope, the synodical structures of our churches adopt the Reuilly Declaration and make it their own, this would mean that the Anglican, Lutheran and Reformed signatory churches will have taken a decisive step forward in the direction of visible unity, and will have established between them a closer sharing in word and sacrament allowing for mutual hospitality in worship and witness. Certain significant ecclesiological questions (mentioned in para. 43) do not yet allow full interchangeability of ministries between these Anglican churches on the one hand and these Lutheran and Reformed churches on the other, but this agreement is for us a strong call to continue the dialogue and to go forward on the way to full visible unity.
19. We give thanks to God for the faithful and fraternal spirit in which our conversations took place, for the confidence which has been established between us, and for the wonderful mutual opening which the Reuilly Agreement both makes possible and calls for between the participating churches. We pray to God for the building up of his one Church through the ministries of our different churches, and we pray for our common progress towards full visible unity.

Pasteur Werner Jurgensen  
*President of the CPLR*

The Rt Revd Christopher Hill  
*Bishop of Stafford*

\* **Editors' note:** For reasons of space these essays are not included in the present publication.

## I. Setting the Scene

### A. Our Common Calling

1. Our churches share the conviction that God's Spirit is urgently calling them, together with other churches, to give visibility to their communion (*koinonia*) and, by their words and actions, to proclaim together the good news to the world.
2. We give thanks for all the blessings we have received through our own traditions, for the faith, devotion and witness, often costly, of our forebears. We long to share these with one another. We also give thanks for the ecumenical progress which has opened up new understandings, brought all our churches close, and made this particular enterprise possible. We give thanks for the signs of peace and freedom in Europe. The continuing witness and experience of churches in Ireland adds a particular dimension to our work of reconciliation.
3. In our common Christian experience we are aware of the need for the recognition of our weakness, the need to repent of our faithlessness and the need to heal our distorted attitudes and broken relationships and build wider ecumenical partnerships. We need a conversion of our churches to Christ and to one another in Christ: in turning to Christ we come closer to one another.
4. Some of our churches are comparatively large, while others are small and in some cases dispersed. They have different legal relationships with the State. In a pluralist and rapidly changing Europe, which no longer finds meaning in a predominantly Christian frame of reference, all churches experience a degree of marginalization. Many people lack a clear sense of direction, are confused by competing ideals and values, and feel powerless and alienated. We are all faced by issues of justice, peace and stewardship of God's creation. These issues have to be addressed in a deeper engagement and solidarity with people of every continent.
5. It is in this context that God calls us and offers us gifts to fulfil this urgent calling. We shall respond more faithfully if we respond together. We must no longer journey alone.

### B. Our Common Experience

6. The links between Christians in France and Britain and Ireland go back centuries before the Reformation. There were, however, close relations between the reforming theologians during the middle years of the sixteenth century. Martin Bucer, a

reformer from Alsace who spent three years in England, was a friend of Thomas Cranmer and influenced his liturgical reforms.

7. At various crucial periods during the sixteenth, seventeenth and eighteenth centuries exile and refugee communities also brought Anglicans, Lutherans and Reformed into contact with one another. English and Welsh exiles were received in Strasbourg during the persecution of Mary Tudor, and during the Commonwealth period those who remained loyal to the Prayer Book, episcopacy and the Crown fled to Paris. Huguenot refugees came to London and elsewhere in Britain and Ireland throughout the sixteenth and seventeenth centuries, especially after the Revocation of the Edict of Nantes (1685), which had hitherto protected French Reformed Christians.
8. As the eighteenth century progressed, contact between the churches decreased and earlier friendships and recognition were almost forgotten, even if the influence of British philosophers and theologians persisted, particularly in Strasbourg. In this century closer relationships were once again established, including a series of Anglo-French Theological Conferences, in large part due to the worldwide ecumenical movement, of which Anglicans, Lutherans and Reformed are part.<sup>2</sup>

### C. Growing Communion

9. In this century our churches have been increasingly aware of God's desire for the unity of the Church. They were among the first to engage in world mission and to commit themselves to the Faith and Order and Life and Work movements. They were among the founding members of the World Council of Churches (WCC). Within this broad ecumenical movement they sought to overcome divisive issues and to rediscover unity in faith. The aim has always been to give a greater visibility to the unity of the Church of Jesus Christ. The reports of the Faith and Order Commission of the WCC, *Baptism, Eucharist and Ministry*, *Confessing the One Faith*, and *Church and World*, illustrate significant progress at the multilateral, international level. The network of bilateral dialogues involving Anglicans, Lutherans, Methodists, Orthodox, Reformed and Roman Catholics has to be seen in this wider multilateral context. The bilateral and multilateral dialogues are complementary; they contribute to, and receive from, one another's achievements.
10. Among the most significant results of the international bilateral dialogues in which our churches have been involved together are: the Anglican-Reformed

<sup>2</sup> For a fuller treatment of contacts in the past, see C. Hill and J.-P. Montsarrat, 'An Outline of our Relationships', appended to this Common Statement.

report *God's Reign and Our Unity* (1984)<sup>3</sup>, Anglican-Lutheran reports such as the Pullach Report (1973)<sup>4</sup>, the Helsinki Report (1983)<sup>5</sup>, *the Niagara Report* (1988)<sup>6</sup> and *The Diaconate as Ecumenical Opportunity* (1996)<sup>7</sup>; and the Lutheran-Reformed report *Toward Church Fellowship* (1989)<sup>8</sup>. These texts demonstrate a fundamental consensus concerning the understanding of the gospel, the confession of faith, the word and the sacraments. We share a high degree of agreement on the understanding of the Church and its ministry which we elaborate in this text.

11. Our Christian world communions have invited our churches to embrace the results of the dialogues and to translate them, at all levels, including the regional level, into visible expressions of the communion which is already ours. In spite of some setbacks, developments in Lutheran-Reformed-Anglican relations in recent years in Europe have been encouraging and have resulted in closer relationships.
  - The French Lutheran and Reformed churches approved the Leuenberg Agreement (1973),<sup>9</sup> in which European churches from these two traditions

<sup>3</sup> *God's Reign and Our Unity. The Report of the Anglican-Reformed International Commission 1981-1984 (GROU).*

<sup>4</sup> *Anglican-Lutheran International Conversations. The Report of the Conversation 1970-1972 authorized by the Lambeth Conference and the Lutheran World Federation (London, 1973) (Pullach), paras 17-82.*

<sup>5</sup> *Anglican-Lutheran Dialogue. The Report of the European Commission.* Helsinki, August-September 1982 (London, 1983) (*Helsinki*, paras 17-51.) Parts of the Report are reprinted in the Cold Ash Report (1983).

<sup>6</sup> Anglican-Lutheran International Continuation Committee, *The Niagara Report. Report of the Anglican-Lutheran Consultation on Episcopate.* Niagara Falls, September 1987 (London, 1988), paras 60-80.

<sup>7</sup> *The Diaconate as Ecumenical Opportunity. The Hanover Report of the Anglican-Lutheran International Commission* (London, 1996).

<sup>8</sup> *Toward Church Fellowship. The Report of the Lutheran-Reformed International Commission* (Geneva, 1989).

<sup>9</sup> *Agreement between Reformation Churches in Europe (Leuenberg Agreement)*, ed. W. Hüffmeier (Frankfurt am Main, 1993) (*Leuenberg*).

'accord each other table and pulpit fellowship' and recognize each other as authentic expressions of the one Church of Jesus Christ. This agreement has been deepened through continuing theological dialogue and has been received and officially accepted by a growing number of churches. Through a 'common declaration', the Leuenberg signatory churches and the Methodist churches in Europe entered into church fellowship in 1996.

- The Church of England and the Lutheran, Reformed and United churches in Germany have responded to the international dialogues by entering into the Meissen Agreement (1988).<sup>10</sup> These German churches also participate with the French Lutheran and Reformed churches in the Leuenberg Agreement.
- The Nordic and Baltic Lutheran churches together with the Anglican churches of Britain and Ireland have entered into communion on the basis of the Porvoo Agreement.<sup>11</sup> This new relationship goes beyond the Meissen Agreement and establishes a common ecclesial life served by a common ministry in the historic episcopal succession.

The Leuenberg, Meissen and Porvoo Agreements provide an important foundation for this present conversation.

12. At the European level there are many related partnerships. The French Lutheran and Reformed churches enjoy 'church fellowship' with those churches in Britain and Ireland which subscribe to the Leuenberg Agreement (the United Reformed Church in the United Kingdom, the Presbyterian Church of Ireland, the Church of Scotland, the United Free Church of Scotland, the Presbyterian Church of Wales, the Lutheran Church in Ireland, and the Lutheran Church in Great Britain). Through a 'Joint Declaration of Church Fellowship' the Leuenberg signatory churches and the Methodist churches of Europe entered into communion in 1996. Similarly, the Anglican churches of Britain and Ireland have, through the Bonn Agreement (1931-2), a relationship of what has been called 'full intercommunion' with the Old Catholic churches.
13. The international and European movements need to be seen in relation to the developing ecumenical relations at the national and local levels. The new agreements both benefit from concrete local experience and at the same time give impetus to further local developments. All of our churches are

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<sup>10</sup> *The Meissen Agreement. Texts* (CCU Occasional Paper No. 2, 1992).

<sup>11</sup> *Together in Mission and Ministry. The Porvoo Common Statement with Essays on Church and Mission in Northern Europe* (London, 1993).

involved in a series of bilateral and multilateral discussions and relationships at national level, for example the informal bilateral discussion between the Church of England and the United Reformed Church.

14. In each of our countries the relationship with the Roman Catholic Church is important and our churches work together through official ecumenical structures, for example national councils of churches. In France the Lutheran and Reformed churches have for 30 years had a strong theological dialogue with the Roman Catholic Church with significant results (for example, the work of the Comité Mixte on baptism, basic consensus, ethical commitments, etc., and the work of the 'Groupe des Dombes'). Mutual eucharistic hospitality has been offered to inter-church families in the Diocese of Strasbourg. Anglican churches have had many links at different levels with the Roman Catholic Church in France as well as in England. Many of these have been fostered by the national Anglican-Roman Catholic committees (ARCs). French ARC and English ARC produced jointly the report *Twinings and Exchanges*, which led to eucharistic hospitality being offered to individual Anglicans when they are in France.<sup>12</sup>
15. The relationship that would be established on the basis of this Common Statement needs to be seen and enriched within the wider network of developing relationships. It has been important to have observers from the Roman Catholic Church in France and the United Reformed Church in the United Kingdom at the present conversations.

## II. The Church as Sign, Instrument and Foretaste of the Kingdom of God

16. God's plan as declared in the Holy Scriptures is to reconcile all things in Christ in, through and for whom they were made.<sup>13</sup>

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<sup>12</sup> *Twinings and Exchanges. Guidelines proposed by the Anglican-Roman Catholic Committees of France and England* (London, 1990).

<sup>13</sup> Paras 16-23 are based on *Meissen*, paras 1-8, and para. 31 contains quotations from *Meissen*, para. 15. Paras 33-40 reflect the convergences which have taken place since Meissen. Throughout this report we have chosen to refer to the Meissen and Porvoo Common Statements for the sake of consistency and coherence of the different ecumenical dialogues. We recognize that these matters could also be formulated differently to express the same basic biblical convictions.

17. For this purpose, God chose Israel, sent Jesus Christ and commissioned the Church. Abraham's call was for the blessing of all peoples (Genesis 12.1-3). Israel was promised that the servant of God would not only restore the scattered people of Israel; he is given 'as a light to the nations', to bring salvation to 'the end of the earth' (Isaiah 49.6). In Christ God was reconciling the whole world to himself (2 Corinthians 5.19; Colossians 1.15-20). The Letter to the Ephesians recognizes the implications of the work of Christ for the mystery, the call and the mission of the Church, when it says 'God... has blessed us in Christ with every spiritual blessing... With all wisdom and insight he has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth' (Ephesians 1.3,9,10). 'But each of us was given grace according to the measure of Christ's gift... The gifts he gave were that some would be apostles, some prophets, some evangelists, 'some pastors and teachers, to equip the saints for the work, of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ' (Ephesians 4.7,11-13).
18. The Church, the body of Christ, must always be seen in this perspective as instrumental to God's ultimate purpose. The Church exists for the glory of God and to serve, in obedience to the mission of Christ, the reconciliation of humankind and of all creation. Therefore the Church is sent into the world as a sign, instrument and foretaste of a reality which comes from beyond history—the kingdom, or reign of God. It is already a provisional embodiment of God's will, which is the coming of the kingdom.<sup>14</sup> The Church is a divine reality, holy and transcending present finite reality. At the same time, being also a human institution, it shares all the ambiguity and frailty of the human condition, and is always called to repentance, reform and renewal.<sup>15</sup>

### III. The Church as Communion (*Koinonia*)

19. Today we are rediscovering, together with other Christians, the communal character of the Church. Underlying many of the New Testament descriptions of the

<sup>14</sup> Cf. *GROU*, para. 29f.

<sup>15</sup> Cf. *Helsinki*, para. 47. The assertion that the Church is a divine reality always has to be qualified by the fact that it is always called to repentance, reform and renewal, and has constantly to depend on God's mercy and forgiveness (cf. *Porvoo*, para. 20).

Church, such as 'the people of God', 'the body of Christ', 'the bride', 'the temple of the Spirit', is the reality of a *koinonia*—a communion—with God and with one another (1 John 1.3-4). According to the Scriptures, we are introduced into this community—*koinonia*—through a baptism inseparable from faith and conversion.<sup>16</sup> The vocation of all the baptized is to live as a corporate priesthood offering praise to God, sharing the good news and engaging in mission and service to humankind. This common life is sustained and nurtured by God's grace through word and sacraments. It is served by the ordained ministry and also held together by other bonds of communion.<sup>17</sup>

20. The Church is the community (*koinonia*) of those reconciled with God and with one another. It is the community of those who, in the power of the Holy Spirit, believe in Jesus Christ and are justified through God's grace (cf. para. 31 (c) below). The Church has a mission to be the reconciling community because it has been called to bring to all humankind God's gracious offer of redemption and renewal.<sup>18</sup> Because the *koinonia* is also a participation in Christ crucified, it is part of the nature and mission of the Church to share in the sufferings and struggles of humankind.

#### IV. Growth Towards Full Visible Unity

21. In order to be truly itself and to fulfil its mission the Church must be seen to be one. The missionary imperative entails the overcoming of the divisions which have kept our churches apart. As our churches grow in faith into the fullness of Christ, so they will grow together in unity (Ephesians 1). This unity will reflect the different gifts God has given to his Church in many nations, languages, cultures and traditions.
22. Perfect unity must await the full realization of God's kingdom, in which all will be completely obedient to God and therefore totally reconciled to one an-

<sup>16</sup> Cf. Leuenberg, para. 14.

<sup>17</sup> See para. 31 (h) and (e) below. Cf. Leuenberg, paras 2 and 13. The Leuenberg ecclesiology was deepened in the text *The Church of Jesus Christ. The Contribution of the Reformation towards Ecumenical Dialogue and Church Unity*, ed. W. Hüffmeier (Leuenberger Texte, 1, 1995).

<sup>18</sup> Cf. Anglican-Roman Catholic International Commission, *The Final Report*. Windsor September 1981 (London, 1982) (ARCIC, *Final Report*), Introduction, para. 8. Cf. Leuenberg, paras 11 and 36.

other in God. But in a fallen world we are committed to strive for the 'full visible unity' of the body of Christ on earth.<sup>19</sup> We are to work for the manifestation of unity at every level, a unity which is grounded in the life of the Holy Trinity and is God's purpose for the whole of creation. All our attempts to describe this vision are bound to be provisional. We are continually being led to see fresh depths and riches of that unity and to grasp new ways in which it might be manifested in word and action. Every experience of unity is a gift of God and a foretaste and sign of the kingdom.

### ***A. The Description of Full Visible Unity***

23. As the churches grow together, their understanding of the characteristics of full visible unity becomes clearer. We can already claim together that full visible unity must include:

- A common proclamation and hearing of the gospel, a common confession of the apostolic faith in word and action. That one faith has to be confessed together, locally and universally, so that God's reconciling purpose is everywhere shown forth. Living this apostolic faith, the Church helps the world to attain its proper destiny.
- The sharing of one baptism, the celebrating of one eucharist and the service of a common ministry (including the exercise of a ministry of oversight, *episkope*).<sup>20</sup> This common participation in one baptism, one eucharist and one ministry unites 'all in each place' with 'all in every place' within the whole communion of saints. In every local celebration of the eucharist the Church represents and manifests the communion of the universal Church. Through the visible communion the healing and uniting power of the Triune God is made evident amidst the divisions of humankind.
- Bonds of communion which enable the Church at every level to guard and interpret the apostolic faith, to take decisions, to teach authoritatively, to share goods and to bear effective witness in the world. The bonds of communion will possess personal, collegial and communal aspects. At every level they are outward and visible signs of the communion between persons who, through faith, baptism and eucharist, are drawn into the

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<sup>19</sup> This emphasis on the need for full visible unity is the emerging consensus in the ecumenical movement today. It has most recently been expressed in the Papal Encyclical *Ut Unum Sint*.

<sup>20</sup> Cf. para. 27 below.

communion of the Triune God.<sup>21</sup> This communion must have practical consequences, in particular a common engagement of the churches in service and mission.<sup>22</sup>

24. In such communion churches are bound together in confessing the one faith and engaging in worship and witness, deliberation and action, and are united with the Church through the ages, which reaches out to its fulfillment in the coming of the kingdom of God.
25. Full visible unity should not be confused with uniformity: unity in Christ does not exist in spite of and in opposition to diversity, but is given with and in diversity.<sup>23</sup> Both the unity and the diversity of the Church are grounded in the Triune God, who is perfect communion in diversity. Diversities which are rooted in the biblical witness, theological traditions, spiritualities, liturgies and expressions of ministry, and in various cultural, ethnic or historical contexts, are integral to the nature of communion. Yet there are limits to diversity. Diversity is illegitimate when, for instance, it makes impossible the common confession of Jesus Christ as God and Saviour the same yesterday, today and forever (Hebrews 13.8). Diversity is illegitimate when it denies salvation through Christ and the final destiny of humanity as proclaimed in Holy Scripture, preached by the apostolic community and celebrated in the liturgy of the Church. In communion diversities are brought together in harmony as gifts of the Holy Spirit, contributing to the richness and fullness of the Church of God.<sup>24</sup>

### ***B. Mutual Recognition on the Way to Full Visible Unity***

26. On the way to full visible unity, the recognition in each other's lives of the authentic preaching of the word of God and the due celebration of the sacraments of baptism and eucharist and the acknowledgement that one another's

<sup>21</sup> Cf. *Meissen*, para. 8, *Porvoo*, para. 20, Roman Catholic/Lutheran Joint Commission, *Facing Unity. Models, Forms and Phases of Catholic-Lutheran Church Fellowship* (n.pl., 1985), para. 3, and *Leuenberg*, paras 33 and 35. *Leuenberg*, para. 33 underlines the mutual recognition of ordained ministry.

<sup>22</sup> Cf. The Canberra Statement 'The Unity of the Church as *Koinonia*: Gift and Calling', in *Signs of the Spirit*, Official Report, WCC Seventh Assembly, ed. M. Kinnamon (Geneva, 1991), pp. 172 ff. and *Leuenberg*, para. 35.

<sup>23</sup> Cf. *Porvoo*, para. 23; *Leuenberg*, paras 28 and 29.

<sup>24</sup> Cf. The Canberra Statement, para. 2.2.

ordained ministries are given by God as instruments of grace constitute a significant step. This enables us to recognize the presence of the Church of Jesus Christ in one another and impels us to share together in the celebration of the word and the offering and receiving of eucharistic hospitality. Moreover, communion in word and sacraments entails the mutual sharing of resources, spiritual and material, within the one Body of Christ. It also entails a communion in mission and service to the world.

27. For the Lutheran and Reformed churches this mutual recognition already expresses and signifies the unity of the Church. Mutual recognition for them entails full communion, which includes full interchangeability of ministries.<sup>25</sup> This given reality has to be implemented step by step. Anglicans, on the other hand, make a distinction between the recognition (acknowledgement) of the Church of Christ in another tradition, including the authentic word, sacraments and ministries of the other churches, and a further stage—the formation of a reconciled, common ministry in the historic episcopal succession, together with the establishment of forms of collegial and conciliar oversight. Anglicans speak of this further stage as the reconciliation of churches and ministries.
28. Lutherans, Reformed and Anglicans agree that mutual recognition (acknowledgement) of the preaching of the word, the celebration of the sacraments and ministries impels them to continue to strive for a life of communion served by a common ministry, including the ministry of pastoral oversight (*episkope*) and bonds of conciliarity.
29. We believe that our churches are called to move together by stages to the full visible unity of the Church as a movement of the conversion of our churches in the sense of a turning to Christ and a turning to one another in Christ.<sup>26</sup> This conversion is the work of the Holy Spirit, who opens us up to a life beyond what we can imagine or construct.

## V. Agreement in Faith

30. The recommendations which we make in Chapter VIII are grounded in the agreed statements between representatives of the churches of the Anglican

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<sup>25</sup> Cf. *Leuenberg*, para. 33.

<sup>26</sup> Groupe des Dombes, cf. *For the Conversion of the Churches* (Geneva, 1993).

Communion and the Lutheran World Federation, and of the churches of the Anglican Communion and the World Alliance of Reformed Churches. Alongside these agreed statements must also be set the report of the Faith and Order Commission of the World Council of Churches *Baptism, Eucharist and Ministry (BEM)* and the reports of the Anglican, Lutheran and Reformed dialogues with the Roman Catholic Church. The reception of these international dialogues in Europe is witnessed to in the following agreements, already referred to,<sup>27</sup> which have led to changed relationships: the Meissen Agreement (1988) between the Church of England and the Evangelical Church in Germany, the Porvoo Agreement (1992) between the British and Irish Anglican churches and the Nordic and Baltic Lutheran churches, and the growing communion between Lutheran and Reformed churches in the Leuenberg Agreement (1973) and the continuing theological work done in that context.<sup>28</sup> We understand this present Common Statement as a further example of the reception of theological dialogues in an agreement leading to a changed relationship.

31. The British and Irish Anglican churches and the French Lutheran and Reformed churches are able to record the following agreements in faith. These agreements in faith draw on those in the Meissen Common Statement.<sup>29</sup> They have been reached in the light of the Porvoo Common Statement and the work of the Leuenberg Church Fellowship in a way which shows a high degree of consonance between those texts.
- (a) We accept the authority of the canonical Scriptures of the Old and New Testaments. We read the Scriptures liturgically in the course of the Church's year.<sup>30</sup> We believe that through the gospel, God offers eternal life to all humanity, and that the Scriptures contain everything necessary to salvation.<sup>31</sup>
  - (b) We accept the Nicene-Constantinopolitan and Apostles' Creeds and confess the basic trinitarian and christological dogmas to which these creeds testify. That is, we believe that Jesus of Nazareth is true God and true Man, and that

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<sup>27</sup> Cf. para. 11 above.

<sup>28</sup> Cf. the work on ministry and ecclesiology in *The Church of Jesus Christ*.

<sup>29</sup> Cf. note 12 above.

<sup>30</sup> *Meissen*, para. 15 (i); cf. *Pullach*, paras 17-22.

<sup>31</sup> Cf. *Porvoo*, para. 32 (a) and *Leuenberg*, para. 13.

God is one God in three persons, Father, Son and Holy Spirit.<sup>32</sup> This faith of the Church through the ages is borne witness to in the historic formularies of our churches. This faith has to be proclaimed afresh in each generation.<sup>33</sup>

- (c) We believe and proclaim the gospel that in Jesus Christ God loves and redeems the world. We 'share a common understanding of God's justifying grace, i.e. that we are accounted righteous and are made righteous before God only by grace through faith because of the merits of our Lord and Saviour Jesus Christ, and not on account of our works or merits... Both our traditions affirm that justification leads and must lead to "good works"; authentic faith issues in love'.<sup>34</sup> We receive the Holy Spirit who renews our hearts and equips us for and calls us to good works.<sup>35</sup> As justification and sanctification are aspects of the same divine act, so also living faith and love are inseparable in the believer.<sup>36</sup>
- (d) We believe that the Church is constituted and sustained by the Triune God through God's saving action in word and sacraments, and is not the creation of individual believers. We believe that the Church is sent into the world as sign, instrument and foretaste of the kingdom of God.<sup>37</sup> The Church is a divine reality, holy and transcending present finite reality. At

<sup>32</sup> *Meissen*, para. 15 (ii); cf. *Pullach*, paras 23-5, *Leuenberg*, para. 12.

<sup>33</sup> For the Church of England, the Church in Wales and the Church of Ireland, the Thirty-nine Articles of Religion, *The Book of Common Prayer* and the Ordinal; for the Scottish Episcopal Church, the *Scottish Prayer Book* and Ordinal. For Lutherans, the symbolic writings of Lutheranism, particularly the Augsburg Confession and the Small Catechism of Luther. For the Reformed, the Confessions of the Reformation period. (Cf. the extracts from ordination rites and declarations of assent appended to this Common Statement.) These confessional statements were produced in different circumstances and do not play an identical role in the life of the churches.

<sup>34</sup> *Meissen*, para. 15 (vi); cf. *Helsinki*, paras 17-21; *Leuenberg*, paras 7, 9 and 10.

<sup>35</sup> *Porvoo*, para. 32 (c); *All Under One Christ. Statement on the Augsburg Confession by the Roman Catholic/Lutheran Joint Commission*. Augsburg, 23 February 1980 (published with *Ways to Community* (Geneva, 1981)), para. 14.

<sup>36</sup> *Porvoo*, para. 32 (c); *Salvation and the Church. An Agreed Statement by the Anglican-Roman Catholic International Commission-ARCIC II* (London, 1987), para. 19; cf. *Leuenberg*, para. 10.

<sup>37</sup> *Meissen*, para. 15 (vii); cf. *Helsinki*, paras 44-51; *GROU*, paras. 29-34 and *The Church of Jesus Christ*, Chapter 1, section 1.

the same time, being also a human institution, it shares all the ambiguity and frailty of the human condition, and is always called to repentance, reform and renewal.<sup>38</sup>

- (e) We celebrate the apostolic faith in liturgical worship. We acknowledge in the liturgy both a celebration of salvation through Christ and a significant factor in forming the *consensus fidelium*.<sup>39</sup> We recognize our common roots in the Western liturgical tradition which give us a similar structure for our eucharistic liturgies, even more manifest as all our churches respond to the common liturgical renewal. We also rejoice in an historical tradition of the reading of Scripture and a resultant biblical spirituality expressed in a number of common prayers, canticles, hymns and metrical psalms. We also note that there is a variety of expressions of worship and sacramental life within each one of our churches as well as between them.
- (f) We believe that through baptism with water in the name of the Father, Son and Holy Spirit, God unites the one baptized with the death and resurrection of Jesus Christ, initiates into the One Holy Catholic and Apostolic Church, and confers the gracious gift of new life in the Spirit.<sup>40</sup> By the power of the Holy Spirit Christ calls the baptized to a new life of faith, to daily repentance and discipleship.<sup>41</sup> Since we in our churches practise and value infant baptism, we also take seriously our catechetical task for the nurture of baptized children to mature commitment to Christ.<sup>42</sup>
- (g) We believe that the celebration of the Lord's Supper (the eucharist) is the feast of the new covenant instituted by Jesus Christ, in which the word of God is proclaimed and in which Christ crucified and risen gives his body and blood to the community under the visible signs of bread

<sup>38</sup> Cf. note 14 above.

<sup>39</sup> *Meissen*, para. 15 (iii); cf. *Helsinki*, para. 31; *GROU*, para. 62; *Baptism, Eucharist and Ministry* (WCC Faith and Order Paper No. 111, 1982) (*BEM*), *Baptism*, para. 17-23, *Eucharist*, paras 27-33, *Ministry*, paras 41-4; *Leuenberg*, para. 28.

<sup>40</sup> Cf. *Porvoo*, para. 32 (g); *Meissen*, para. 15 (iv); *Helsinki*, paras 22-5 and *GROU*, paras 47-61.

<sup>41</sup> Cf. *Leuenberg* para. 14: 'In Baptism Jesus Christ irrevocably receives man, fallen prey to sin and death, into his fellowship of salvation so that he may become a new creature. In the power of his Holy Spirit he calls him into his community and to a new life of faith, to daily repentance and discipleship'; see also para. 11.

<sup>42</sup> *Porvoo*, para. 32 (g).

and wine.<sup>43</sup> 'In the action of the Eucharist Christ is truly present to share his risen life with us and to unite us with himself in his self-offering to the Father, the one full, perfect and sufficient sacrifice which he alone can offer and has offered once for all'.<sup>44</sup> In this celebration we experience the love of God and the forgiveness of sins in Jesus Christ and proclaim his death and resurrection until he comes again and brings his kingdom to completion.<sup>45</sup> The eucharistic memorial is no mere calling to mind of a past event or of its significance, but the Church's effectual proclamation of God's mighty acts.<sup>46</sup> Celebrating the eucharist, the Church is reconstituted and nourished, strengthened in faith and hope, and sent out for witness and service in daily life. Here we already have a foretaste of the eternal joy of God's kingdom.<sup>47</sup>

- (h) We believe that all members of the Church are called to participate in its apostolic mission. They are therefore given various ministries by the Holy Spirit.<sup>48</sup> They are called to offer themselves as 'a living sacrifice' and to intercede for the Church and the salvation of the world.<sup>49</sup> This is the corporate priesthood of the whole people of God, called to ministry and service (1 Peter 2.5).<sup>50</sup> Within the community of the Church the ordained ministry exists to serve the ministry of the whole people of God.<sup>51</sup> For

<sup>43</sup> Cf. *Meissen*, para. 15 (v) and *Leuenberg*, para. 15. All the participating churches agree that the liturgical elements of the eucharistic celebration are those listed in *BEM*, E, 27 and also in note 68 below.

<sup>44</sup> *GROU*, para. 65.

<sup>45</sup> *Meissen*, para. 15 (v); cf. *BEM*, *Eucharist*, para. 1 and *Leuenberg*, para. 16.

<sup>46</sup> *Porvoo* para. 32 (h); ARCIC, *Final Report*, *Eucharist*, para. 5; cf. *GROU*, para. 65.

<sup>47</sup> Cf. *Porvoo*, para. 32 (h) and *Helsinki*, para. 28.

<sup>48</sup> *Meissen*, para. 15 (viii); cf. *Leuenberg*, para. 13.

<sup>49</sup> Cf. *Porvoo*, para. 32 (i) and *BEM*, *Ministry*, para. 17.

<sup>50</sup> Cf. *Porvoo* 32 (i).

<sup>51</sup> In some traditions, particularly in the Reformed Church of France, the term 'ordained ministry' is not used. They speak of 'recognized ministry'. The theological content of the liturgical act of recognition corresponds to ordination in other churches. Cf. J.-P. Monsarrat, 'The Ministry in the Reformed Church of France', appended to this Common Statement.

that purpose the ordained ministry of word and sacraments is a gift of God to his Church and may therefore be described as an office of divine institution.<sup>52</sup>

- (i) We believe that a ministry of oversight (*episkope*), exercised in personal, collegial and communal ways,<sup>53</sup> at all levels of the Church's life, is necessary to witness to and safeguard the unity and apostolicity of the Church.<sup>54</sup>
- (j) We share a common hope in the final consummation of the kingdom of God, and believe that in this eschatological perspective we are called to engage now in mission and to work for the furtherance of justice and peace. The obligations of the kingdom are to govern our life in the Church and our concern for the world.<sup>55</sup> In this way the Church witnesses to the new humanity that has its origin and fulfillment in Christ.

32. This summary witnesses to a high degree of unity in faith and doctrine. Whilst this does not require each tradition to accept every doctrinal formulation characteristic of our distinctive traditions, it does require us to face and overcome the remaining obstacles to still closer communion.

## VI. The Apostolicity of the Church and Ministry

33. All members of the Church are called to participate in its apostolic mission and given various gifts for ministry by the Holy Spirit. Apostolicity belongs to the whole Church. Within the community of the Church the ordained ministry exists to serve the ministry of the whole people of God. We all agree that the life of the Church must be ordered and that all ministry whether ordained or lay, includes pastoral care and concern for unity at the local and wider than

<sup>52</sup> Cf. *Meissen*, para. 15 (viii); cf. *Helsinki*, paras 32-43, *GROU*, paras 73-7 and 91-7; *BEM, Ministry*, paras 41-4 and *The Church of Jesus Christ*, Chapter 1, para. 2.5.1.2.

<sup>53</sup> Cf. J.-P. Monsarrat, 'The Ministry in the Reformed Church of France' and 'Episcopate in the Reformed Church of France' and A. Birmelé, 'The Ministry in the French Lutheran Churches', appended to this Common Statement.

<sup>54</sup> Cf. *Meissen*, para. 15 (ix) and 16, *BEM, Ministry*, paras 23 and 26; *Pullach*, para. 72 and *GROU*, para. 72.

<sup>55</sup> *Meissen*, para. 15 (x); cf. *GROU*, paras 18 and 43, *Pullach*, para. 59; *Leuenberg*, para. 9, and *The Church of Jesus Christ*, Chapter I, para. 3.3.4.

local levels. Further, in all our churches a ministry of oversight is exercised in a personal, collegial and communal (synodical) way.<sup>56</sup>

34. This ministry of oversight, whether exercised in personal, collegial or communal ways, is a participation in the servant ministry of Christ. In such oversight, authority is characterized by service to the whole Body, even in the context of discipline. *Episkope* after the manner of Christ calls for courageous discerning and self-giving love. It requires openness to the Spirit of truth and the radical values of God's kingdom, against which every exercise of power must be measured. It involves leadership by example. Its purpose is not domination of the people of God but an effective opening-up of the implications of life in Christ for the Church and the world (cf. Mark 10.42-5, John 13.1-17, 2 Corinthians 1.24, Philippians 2.1-11, 1 Peter 5.1-5).
35. The exercise of the ministry of oversight differs among our churches, however. They give varying degrees of importance to the personal, collegial and communal elements in the overall exercise of oversight. All our churches are churches in change: all are in the process of considering the particular balance between these dimensions. Anglicans, for example, are presently concerned to find the right balance between synodical government and episcopal oversight. The Reformed, because of their experience of history, are concerned that the personal dimension may become so dominant that it is isolated from the community and no longer exercised in relation to the responsibility of the synod.
36. We all agree that apostolicity belongs to the whole Church. Apostolic succession is the continuous return to the apostolic witness: it is an expression of the permanence, and therefore of the continuity, of Christ's own teaching and mission, in which all the baptized participate.<sup>57</sup> The apostolicity of the Church, as fidelity to the apostolic teaching and mission, is manifested in a *successio fidelium* through the ages.<sup>58</sup> Within the apostolicity of the whole Church is an apostolic succession of the ministry which serves, and is a focus of, the continuity of the Church in its life in Christ and its faithfulness to the words and acts of Jesus transmitted by the apostles.<sup>59</sup> The ordained ministry has a particular responsibility for witnessing to

<sup>56</sup> Cf. footnote 52 above.

<sup>57</sup> Cf. *Porvoo*, para. 39.

<sup>58</sup> Cf. *The Church of Jesus Christ*, Chapter I, para. 2.3.

<sup>59</sup> *Porvoo*, para. 40; cf. *BEM, Ministry*, para. 34: commentary.

this apostolic tradition and for proclaiming it afresh with authority in every generation.<sup>60</sup>

37. Anglicans believe that the historic episcopate is a sign of the apostolicity of the whole Church. The ordination of a bishop in historic succession (that is, in intended continuity with the apostles themselves) is a sign of God's promise to be with the Church, and also the way the Church communicates its care for continuity in the whole of its faith, life and mission, and renews its intention and determination to manifest the permanent characteristics of the Church of the apostles.<sup>61</sup> Anglicans hold that the full visible unity of the Church includes the historic episcopal succession.
38. Lutherans and Reformed also believe that their ministries are in apostolic succession. In their ordination rites they emphasize the continuity of the Church and its ministry. They can recognize in the historic episcopal succession a sign of the apostolicity of the Church. They do not, however, consider it a necessary condition for full visible unity.
39. Nevertheless, we all agree that the use of the sign of the historic episcopal succession does not by itself guarantee the fidelity of a church to every aspect of the apostolic faith, life and mission. Anglicans increasingly recognize that a continuity in apostolic faith, worship and mission has been preserved in churches which have not retained the historic episcopal succession.<sup>62</sup>

However, Anglicans commend the use of the sign to signify: God's promise to be with the Church; God's call to fidelity and to unity; and a commission to realize more fully the permanent characteristics of the Church of the apostles.<sup>63</sup>

40. Because of this remaining difference between British and Irish Anglicans and the French Lutheran and Reformed churches our mutual recognition of one another's ministries does not yet result in the full inter-changeability of or-

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<sup>60</sup> Cf. *Porvoo*, para. 40 and *BEM, Ministry*, para. 35.

<sup>61</sup> Cf. *Porvoo*, para. 50 and paras 47-8.

<sup>62</sup> Cf. *BEM, Ministry*, paras 37 and 53

<sup>63</sup> Cf. *Porvoo*, para. 51.

dained ministers (see para. 27 above and para. 46a (v) below). However, the considerable agreement reached and the changed relationship which would be brought about through this agreement would commit us to work for the visible unity of our churches served by a common ministry.<sup>64</sup>

## VII. Next Steps

41. We have found a high degree of unity in faith and believe that our churches should express this in a greater degree of visible unity, including the mutual acknowledgement of our churches and our ministries as expressed in the Declaration contained in para. 46 below. The Declaration entails a commitment to deepen and strengthen our communion. We underline three areas of future common work.

### *A. Service and Mission*

42. Our churches are called together, particularly in the context of a developing Europe, to make the gospel heard in ways that are understandable and relevant. They are called to be, in the place where God has set them, a credible sign of the kingdom of God. This requires, within the wider ecumenical context, common efforts in witness and service in our societies; joint efforts in facing political, social and ethical issues; shared dialogue with people of other faiths and a fresh exploration together of the relation of majority and minority churches to society and to the State.

### *B. Continuing Theological Work*

43. There are a number of issues upon which further convergence is required before our churches are able to give a greater visibility to our unity. These issues are more likely to be resolved within a closer and more committed relationship. We already have a high degree of agreement on the understanding of ministry and ordination.<sup>65</sup> In addition to the issue of historic episcopal succession discussed in Chapter VI, there are some outstanding issues that need discussion.
- The understanding of the one ordained ministry and the different orderings of the ministry within it. For Lutherans and Reformed the one ministry is permanent but the functions within it may be undertaken for a certain

<sup>64</sup> See Chapter VII below.

<sup>65</sup> Cf. the essays and papers on Ministry appended to this Common Statement.

period—for example, the ministry of oversight. For Anglicans ordination takes place to the diaconate, the presbyterate and the episcopate, three distinctive orders within the one ordained ministry.

- The question of eucharistic presidency.<sup>66</sup>
- The question of the exercising of episcopal oversight or performing episcopal functions by women as well as men.
- The process of formally uniting our ministries.

Closely connected with these questions there are issues of:

- the way authority would be exercised in a visibly united life, including the relation between episcopal-synodical and presbyteral-synodical models of oversight;
- discernment and reception in the decision-making process of the Church;
- the relationship of all our churches to our three Christian world communions.

### *C. Practical Consequences*

44. This agreement must bear fruit in our everyday lives. We need to discover creative and effective expressions of our new relationship, including:
- regular prayer for and with one another;
  - ways of welcoming one another's members into the congregational life of each other's churches;
  - especially wherever our churches are in close proximity, taking every opportunity for shared worship and also for joint witness, including common engagement in social, political and economic issues;
  - in the case of geographical distance, encouraging appropriate forms of partnership;
  - creating opportunities for joint theological education, cultural exchanges, youth camps and post-ordination training, and the provision of suitable library and information technology resources.
45. The suggestions we have made in this chapter are not exhaustive, but they indicate what this Agreement commits us to undertake. The closer relationship between our churches which would be established on the basis of this Common Statement will provide a secure context for facing the outstanding issues. We believe that it is only by continuous conversion to Christ that we shall come nearer to one another in Christ, and by continuous re-formation of our lives that we shall grow nearer to one another and become renewed and enriched in a common life.

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<sup>66</sup> See the papers on the Eucharist in our Churches appended to this Common Statement.

## VIII. Joint Declaration

46. We recommend that our churches make the following Declaration.

### *The Reuilly Declaration*

We, the Church of the Augsburg Confession of Alsace and Lorraine, the Evangelical-Lutheran Church of France, the Reformed Church of Alsace and Lorraine, the Reformed Church of France, the Church of England, the Church of Ireland, the Scottish Episcopal Church, and the Church in Wales, on the basis of our fundamental agreement in faith, our common understanding of the nature and purpose of the Church, and our convergence on the apostolicity of the Church and the ministry, contained in Chapters II-IV of the *Reuilly Common Statement*, make the following acknowledgements and commitments, which are interrelated.

#### a) Acknowledgements

- (i) We acknowledge one another's churches as churches belonging to the One, Holy, Catholic and Apostolic Church of Jesus Christ and truly participating in the apostolic mission of the whole people of God.
- (ii) We acknowledge that in all our churches the word of God is authentically preached, and the sacraments of baptism and the eucharist are duly administered.<sup>67</sup>
- (iii) We acknowledge that all our churches share in the common confession of the apostolic faith.
- (iv) We acknowledge that one another's ordained ministries<sup>68</sup> are given by God as instruments of grace for the mission and unity of the Church and for the proclamation of the word and the celebration of the sacraments.
- (v) We acknowledge one another's ordained ministries as possessing not only the inward call of the Spirit but also Christ's commission through the Church, and look forward to the time when the fuller visible unity of our churches makes possible the interchangeability of ministers.

<sup>67</sup> Cf. *Confessio Augustana*, 7, Article XIX of the Thirty-nine Articles, and *Leuenberg*, para. 2.

<sup>68</sup> See footnote 50 above.

- (vi) We acknowledge that personal, collegial and communal oversight (*episkope*) is embodied and exercised in all our churches in a variety of forms, as a visible sign expressing and serving the Church's unity and continuity in apostolic life, mission and ministry.

## b) Commitments

We commit ourselves to share a common life and mission. We will take steps to closer fellowship in as many areas of Christian life and witness as possible, so that all our members together may advance on the way to full visible unity. As the next steps we agree:

- (i) to seek appropriate ways to share a common life in mission and service, to pray for and with one another, and to work towards the sharing of spiritual and human resources;
- (ii) to welcome one another's members to each other's worship and to receive pastoral ministrations;
- (iii) to welcome one another's members into the congregational life of each other's churches;
- (iv) to encourage shared worship. When eucharistic worship is judged to be appropriate, it may move beyond eucharistic hospitality for individuals. The participation of ordained ministers would reflect the presence of two or more churches expressing their closer unity in faith and baptism and demonstrate that we are still striving towards making more visible the unity of the One, Holy, Catholic and Apostolic Church. Nevertheless, such participation still falls short of the full interchangeability of ministers. The rite should be that of the church to which the presiding minister belongs, and that minister should say the eucharistic prayer.<sup>69</sup>
- (v) to welcome ordained ministers of our churches to serve in each other's churches, in accordance with the discipline of our respective churches, to the extent made possible by our agreement;

<sup>69</sup> In such celebrations each church should respect the practices and piety of the others and reflect the emerging ecumenical consensus with regard to the celebration of the eucharist. The celebration will include the prayer of thanksgiving, the words of Christ's institution and the making of the memorial of his sacrifice; the invocation of the Holy Spirit; intercession for the Church and the world and the proclamation of God's kingdom. Ecumenical sensitivity and mutual respect demand that the eucharistic elements are treated reverently after the celebration. The minister who presides at such an ecumenical celebration is an ordained pastor, presbyter or bishop (cf. 'The Lord's Supper' and C. Hill, 'Anglican Eucharistic Practice', appended to this Common Statement). Concelebration is not envisaged.

- (vi) to continue theological discussions between our churches to work on the outstanding issues hindering fuller communion, whether bilaterally or in a wider European, ecumenical framework;
- (vii) to work towards closer relations between ourselves in diaspora situations;
- (viii) to encourage ecumenical visits, twinings and exchanges;
- (ix) to establish a contact group to nurture our growth in communion, to facilitate regular consultation on significant matters, and to co-ordinate the implementation of this agreement.

## **IX. Celebration and Wider Ecumenical Commitment**

### ***A. Celebration***

47. The Declaration will come into force when it is accepted by two participating churches of different traditions according to their own processes. We recommend that our churches express in worship their commitment to share a common life and mission and to continue to strive for the full visible unity of the One Holy Catholic and Apostolic Church.

### ***B. Wider Ecumenical Commitment***

48. We rejoice in this agreement and see in it a step towards the visible unity which all churches committed to the ecumenical movement seek to manifest. We regard our move to closer communion as part of the pursuit of a wider unity, embracing more and more churches of different traditions. This pursuit will involve the following:
- strengthening the links which each of our churches has with other churches at local, national and international levels;
  - deepening relationships within and between our three world communions and supporting efforts towards closer communion between Anglican, Lutheran and Reformed churches in Europe and in those parts of the world where good relations between our church families already exist;
  - developing further existing links with other world communions, especially those with whom we have ecumenical dialogue and agreements;
  - supporting together our local, national and regional ecumenical councils, the Conference of European Churches and the World Council of Churches.
49. The common inheritance and common calling of our churches, spelt out in this agreement, makes us conscious of our obligation to contribute jointly to

the ecumenical efforts of others. At the same time we are aware of our own need to be enriched by the insights and experience of churches of other traditions and in other parts of the world. Together with them we are ready to be used by God as instruments of his saving and reconciling purpose for all humanity and creation.

## **Participants**

### ***Members***

#### **Church of England**

The Rt Revd Christopher Hill (Bishop of Stafford), Co-Chairman

The Ven. Martin Draper (Archdeacon of France)

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The Revd Canon W J (Barney) Milligan

The Revd Canon Dr Joy Tetley

#### **Church of Ireland**

Ms Janet Barcroft

#### **Scottish Episcopal Church**

The Revd John Lindsay

#### **Church in Wales**

The Rt Revd Huw Jones (Bishop of St Davids)

#### **Church of the Augsburg Confession of Alsace and Lorraine**

Pasteur Werner Jurgensen (President of the Lutheran-Reformed Council), Co-Chairman

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All papers were sent to: the Evangelical Church in Germany, the Lutheran Council of Great Britain, the Church of Scotland, the Anglican Communion Office, the Lutheran World Federation, the World Alliance of Reformed Churches, the Conference of European Churches, the Faith and Order Commission of the World Council of Churches and the Bishop of Gibraltar in Europe. The aides mémoires of all meetings were also sent to Churches Together in England and the Council of Churches for Britain and Ireland.

# Called to Common Mission: A Lutheran Proposal for a Revision of the Concordat of Agreement

As adopted by the 1999 Churchwide Assembly  
of the Evangelical Lutheran Church in America  
and the 2000 General Convention of the Episcopal Church

1. The Lutheran-Episcopal Agreement of 1982 identified as its goal the establishment of "full communion (*communio in sacris*/altar and pulpit fellowship)" between The Episcopal Church and the churches that united to form the Evangelical Lutheran Church in America. As the meaning of full communion for purposes of this *Concordat of Agreement*, both churches endorse in principle the definitions agreed to by the (international) Anglican-Lutheran Joint Working Group at Cold Ash, Berkshire, England, in 1983, which they deem to be in full accord with their own definitions given in the Evangelical Lutheran Church in America's policy statement "Ecumenism: The Vision of the Evangelical Lutheran Church in America" (1991), and in the "Declaration on Unity" of The Episcopal Church (1979). This agreement describes the relationship between our two church bodies. It does not define the church, which is a gift of God's grace.
2. We therefore understand full communion to be a relation between distinct churches in which each recognizes the other as a catholic and apostolic church holding the essentials of the Christian faith. Within this new relation, churches become interdependent while remaining autonomous. Full communion includes the establishment locally and nationally of recognized organs of regular consultation and communication, including episcopal collegiality, to express and strengthen the fellowship and enable common witness, life, and service. Diversity is preserved, but this diversity is not static. Neither church seeks to remake the other in its own image, but each is open to the gifts of the other as it seeks to be faithful to Christ and his mission. They are together committed to a visible unity in the church's mission to proclaim the Word and administer the Sacraments.
3. The Episcopal Church agrees that in its General Convention, and the Evangelical Lutheran Church in America agrees that in its Churchwide Assembly, there shall be one vote to accept or reject, as a matter of verbal content as well as in principle,

the full set of agreements to follow. If they are adopted by both churches, each church agrees to make those legislative, canonical, constitutional, and liturgical changes that are needed and appropriate for the full communion between the churches. In adopting this document, the Evangelical Lutheran Church in America and The Episcopal Church specifically acknowledge and declare that it has been correctly interpreted by the resolution of the Conference of Bishops of the Evangelical Lutheran Church in America, adopted at Tucson, Arizona, March 8, 1999.

## A. Agreements

### *Agreement in the Doctrine of the Faith*

4. The Evangelical Lutheran Church in America and The Episcopal Church recognize in each other the essentials of the one catholic and apostolic faith as it is witnessed in the unaltered *Augsburg Confession*, the *Small Catechism*, and *The Book of Common Prayer* of 1979 (including "Ordination Rites" and "An Outline of the Faith"), and also as it is summarized in part in *Implications of the Gospel* and "Toward Full Communion" and "Concordat of Agreement," (containing the reports of Lutheran-Episcopal Dialogue III), the papers and official conversations of Lutheran-Episcopal Dialogue III, and the statements formulated by Lutheran-Episcopal Dialogues I and II. Each church also promises to encourage its people to study each other's basic documents.
5. We endorse the international Anglican-Lutheran doctrinal consensus which was summarized in *The Niagara Report* (1989) as follows:

"We accept the authority of the canonical Scriptures of the Old and New Testaments. We read the Scriptures liturgically in the course of the church's year.

"We accept the Niceno-Constantinopolitan and Apostles' Creeds and confess the basic Trinitarian and Christological Dogmas to which these creeds testify. That is, we believe that Jesus of Nazareth is true God and true Man, and that God is authentically identified as Father, Son, and Holy Spirit.

"Anglicans and Lutherans use very similar orders of service for the Eucharist, for the Prayer Offices, for the administration of Baptism, for the rites of Marriage, Burial, and Confession and Absolution. We acknowledge in the liturgy both a celebration of salvation through Christ and a significant factor in forming the *consensus fidelium* [the consensus of the faithful]. We have many hymns, canticles, and collects in common.

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"We believe that baptism with water in the name of the Triune God unites the one baptized with the death and resurrection of Jesus Christ, initiates into the one, holy, catholic and apostolic church, and confers the gracious gift of new life.

"We believe that the Body and Blood of Christ are truly present, distributed, and received under the forms of bread and wine in the Lord's Supper. We also believe that the grace of divine forgiveness offered in the sacrament is received with the thankful offering of ourselves for God's service.

"We believe and proclaim the gospel, that in Jesus Christ God loves and redeems the world. We share a common understanding of God's justifying grace, i.e. that we are accounted righteous and are made righteous before God only by grace through faith because of the merits of our Lord and Saviour Jesus Christ, and not on account of our works or merit. Both our traditions affirm that justification leads and must lead to 'good works'; authentic faith issues in love.

"Anglicans and Lutherans believe that the church is not the creation of individual believers, but that it is constituted and sustained by the Triune God through God's saving action in Word and Sacraments. We believe that the church is sent into the world as sign, instrument, and foretaste of the kingdom of God. But we also recognize that the church stands in constant need of reform and renewal.

"We believe that all members of the church are called to participate in its apostolic mission. They are therefore given various ministries by the Holy Spirit. Within the community of the church the ordained ministry exists to serve the ministry of the whole people of God. We hold the ordained ministry of Word and Sacrament to be a gift of God to his church and therefore an office of divine institution.

"We believe that a ministry of pastoral oversight (*episkope*), exercised in personal, collegial, and communal ways, is necessary to witness to and safeguard the unity and apostolicity of the church.

"We share a common hope in the final consummation of the kingdom of God and believe that we are compelled to work for the establishment of justice and peace. The obligations of the kingdom are to govern our life in the church and our concern for the world. The Christian faith is that God has made peace through Jesus 'by the blood of his cross' (Colossians 1:20) so establishing the one valid center for the unity of the whole human family."

### *Agreement in Ministry*

6. The ministry of the whole people of God forms the context for what is said here about all forms of ministry. We together affirm that all members of Christ's church are commissioned for ministry through baptism. All are called to represent Christ and his church; to bear witness to him wherever they may be; to carry on Christ's work of reconciliation in the world; and to participate in the life, worship, and governance of the church. We give thanks for a renewed discovery of the centrality of the ministry of all the baptized in both our churches. Our witness to the gospel and pursuit of peace, justice, and reconciliation in the world have been immeasurably strengthened. Because both our churches affirm this ministry which has already been treated in our previous dialogues, it is not here extensively addressed. Both churches need more adequately to realize the ministry of the baptized through discernment of gifts, education, equipping the saints for ministry, and seeking and serving Christ in all persons.
7. We acknowledge that one another's ordained ministries are and have been given by God to be instruments of God's grace in the service of God's people, and possess not only the inward call of the Spirit, but also Christ's commission through his body, the church. We acknowledge that personal, collegial, and communal oversight is embodied and exercised in both our churches in a diversity of forms, in fidelity to the teaching and mission of the apostles. We agree that ordained ministers are called and set apart for the one ministry of Word and Sacrament, and that they do not cease thereby to share in the priesthood of all believers. They fulfill their particular ministries within the community of the faithful and not apart from it. The concept of the priesthood of all believers affirms the need for ordained ministry, while at the same time setting ministry in proper relationship to the laity. The Anglican tradition uses the terms "presbyter" and "priest" and the Lutheran tradition in America characteristically uses the term "pastor" for the same ordained ministry.
8. In order to give witness to the faith we share (see paragraphs 4 and 5 above), we agree that the one ordained ministry will be shared between the two churches in a common pattern for the sake of common mission. In the past, each church has sought and found ways to exercise the ordained ministry in faithfulness to the apostolic message and mission. Each has developed structures of oversight that serve the continuity of this ministry under God's Word. Within the future common pattern, the ministry of pastors/priests will be shared from the outset (see paragraph 16 below). Some functions of ordained deacons in The Episcopal Church and consecrated diaconal ministers and deaconesses in the Evangelical Lutheran Church in America can be shared insofar as they are called to be agents of the church in meeting needs, hopes, and concerns within church and society. The

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churches will over time come to share in the ministry of bishops in an evangelical, historic succession (see paragraph 19 below). This succession also is manifest in the churches' use of the apostolic scriptures, the confession of the ancient creeds, and the celebration of the sacraments instituted by our Lord. As our churches live in full communion, our ordained ministries will still be regulated by the constitutional framework of each church.

9. Important expectations of each church for a shared ordained ministry will be realized at the beginning of our new relation: an immediate recognition by The Episcopal Church of presently existing ordained ministers within the Evangelical Lutheran Church in America and a commitment by the Evangelical Lutheran Church in America to receive and adapt an episcopate that will be shared. Both churches acknowledge that the diaconate, including its place within the threefold ministerial office and its relationship with all other ministries, is in need of continuing exploration, renewal, and reform, which they pledge themselves to undertake in consultation with one another. The ordination of deacons, deaconesses, or diaconal ministers by the Evangelical Lutheran Church in America is not required by this Concordat.
10. The New Testament describes a laying-on-of-hands to set persons apart for a variety of ministries. In the history of the church, many and various terms have been used to describe the rite by which a person becomes a bishop. In the English language these terms include: confecting, consecrating, constituting, installing, making, ordaining, ordering. Both our traditions have used the term "consecration of bishops" for this same rite at some times. Today the Evangelical Lutheran Church in America uses the term "installation" while The Episcopal Church uses the word "ordination" for the rite by which a person becomes a bishop. What is involved in each case is the setting apart within the one ministry of Word and Sacrament of a person elected and called for the exercise of oversight (*episkope*) wider than the local congregation in the service of the gospel.
11. "Historic succession" refers to a tradition which goes back to the ancient church, in which bishops already in the succession install newly elected bishops with prayer and the laying-on-of-hands. At present The Episcopal Church has bishops in this historic succession, as do all the churches of the Anglican Communion, and the Evangelical Lutheran Church in America at present does not, although some member churches of the Lutheran World Federation do. The Chicago-Lambeth Quadrilateral of 1886/1888, the ecumenical policy of The Episcopal Church, refers to this tradition as "the historic episcopate." In the Lutheran Confessions, Article 14 of the *Apology* refers to this episcopal pattern by the phrase, "the ecclesiastical and canonical polity" which it is "our deep desire to maintain."

### *Commitment and Definition*

12. As a result of their agreement in faith and in testimony of their full communion with one another, both churches now make the following commitment to share an episcopal succession that is both evangelical and historic. They promise to include regularly one or more bishops of the other church to participate in the laying-on-of-hands at the ordinations/installations of their own bishops as a sign, though not a guarantee, of the unity and apostolic continuity of the whole church. With the laying-on-of-hands by other bishops, such ordinations/installations will involve prayer for the gift of the Holy Spirit. Both churches value and maintain a ministry of *episkope* as one of the ways, in the context of ordained ministries and of the whole people of God, in which the apostolic succession of the church is visibly expressed and personally symbolized in fidelity to the gospel through the ages. By such a liturgical statement the churches recognize that the bishop serves the diocese or synod through ties of collegiality and consultation that strengthen its links with the universal church. It is also a liturgical expression of the full communion initiated by this Concordat, calling for mutual planning and common mission in each place. We agree that when persons duly called and elected are ordained/installed in this way, they are understood to join bishops already in this succession and thus to enter the historic episcopate.
13. While our two churches will come to share in the historic institution of the episcopate in the church (as defined in paragraph 12 above), each remains free to explore its particular interpretations of the ministry of bishops in evangelical and historic succession. Whenever possible, this should be done in consultation with one another. The Episcopal Church is free to maintain that sharing in the historic catholic episcopate, while not necessary for salvation or for recognition of another church as a church, is nonetheless necessary when Anglicans enter the relationship of full communion in order to link the local churches for mutual responsibility in the communion of the larger church. The Evangelical Lutheran Church in America is free to maintain that this same episcopate, although pastorally desirable when exercised in personal, collegial, and communal ways, is nonetheless not necessary for the relationship of full communion. Such freedom is evidenced by its communion with such non-episcopal churches as the Reformed churches of *A Formula of Agreement* and most churches within the Lutheran World Federation.
14. The two churches will acknowledge immediately the full authenticity of each other's ordained ministries (bishops, priests, and deacons in The Episcopal Church and pastors in the Evangelical Lutheran Church in America). The creation of a common and fully interchangeable ministry of bishops in full communion will occur with the

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incorporation of all active bishops in the historic episcopal succession and the continuing process of collegial consultation in matters of Christian faith and life. For both churches, the relationship of full communion begins when both churches adopt this Concordat. For the Evangelical Lutheran Church in America, the characteristics of the goal of full communion—defined in its 1991 policy statement, “Ecumenism: The Vision of the Evangelical Lutheran Church in America”—will be realized at this time. For The Episcopal Church, full communion, although begun at the same time, will not be fully realized until both churches determine that in the context of a common life and mission there is a shared ministry of bishops in the historic episcopate. For both churches, life in full communion entails more than legislative decisions and shared ministries. The people of both churches have to receive and share this relationship as they grow together in full communion.

### B. Actions of The Episcopal Church

15. The Episcopal Church by this Concordat recognizes the ministers ordained in the Evangelical Lutheran Church in America or its predecessor bodies as fully authentic. The Episcopal Church acknowledges that the pastors and bishops of the Evangelical Lutheran Church in America minister as pastors/priests within the Evangelical Lutheran Church in America and that the bishops of the Evangelical Lutheran Church in America are pastors/priests exercising a ministry of oversight (*episkope*) within its synods. Further, The Episcopal Church agrees that all bishops of the Evangelical Lutheran Church in America who are chosen after both churches pass this Concordat and installed within the ministry of the historic episcopate will be understood by The Episcopal Church as having been ordained into this ministry (see paragraph 18 below).
16. To enable the full communion that is coming into being by means of this Concordat, The Episcopal Church pledges to continue the process for enacting a temporary suspension, in this case only, of the seventeenth-century restriction that “no persons are allowed to exercise the offices of bishop, priest, or deacon in this Church unless they are so ordained, or have already received such ordination with the laying-on-of-hands by bishops who are themselves duly qualified to confer Holy Orders” (“Preface to the Ordination Rites,” *The Book of Common Prayer*, p. 510). The purpose of this action, to declare this restriction inapplicable to the Evangelical Lutheran Church in America, will be to permit the full interchangeability and reciprocity of all its pastors as priests or presbyters within The Episcopal Church, without any further ordination or re-ordination or supplemental ordination whatsoever, subject always to canonically or constitutionally approved invitation. The purpose of temporarily suspending this restriction, which has been

a constant requirement in Anglican polity since the Ordinal of 1662, is precisely in order to secure the future implementation of the ordinal's same principle in the sharing of ordained ministries. It is for this reason that The Episcopal Church can feel confident in taking this unprecedented step with regard to the Evangelical Lutheran Church in America.

17. The Episcopal Church acknowledges and seeks to receive the gifts of the Lutheran tradition which has consistently emphasized the primacy of the Word. The Episcopal Church therefore endorses the Lutheran affirmation that the historic catholic episcopate under the Word of God must always serve the gospel, and that the ultimate authority under which bishops preach and teach is the gospel itself (see *Augsburg Confession* 28. 21-23). In testimony and implementation thereof, The Episcopal Church agrees to establish and welcome, either by itself or jointly with the Evangelical Lutheran Church in America, structures for collegial and periodic review of the ministry exercised by bishops with a view to evaluation, adaptation, improvement, and continual reform in the service of the gospel.

### **C. Actions of the Evangelical Lutheran Church in America**

18. The Evangelical Lutheran Church in America agrees that all its bishops chosen after both churches pass this Concordat will be installed for pastoral service of the gospel with this church's intention to enter the ministry of the historic episcopate. They will be understood by The Episcopal Church as having been ordained into this ministry, even though tenure in office of the Presiding Bishop and synodical bishops may be terminated by retirement, resignation, disciplinary action, or conclusion of term. Any subsequent installation of a bishop so installed includes a prayer for the gift of the Holy Spirit without the laying-on-of-hands. The Evangelical Lutheran Church in America further agrees to revise its rite for the "Installation of a Bishop" to reflect this understanding. A distinction between episcopal and pastoral ministries within the one office of Word and Sacrament is neither commanded nor forbidden by divine law (see *Apology of the Augsburg Confession* 14.1 and the *Treatise on the Power and Primacy of the Pope* 63). By thus freely accepting the historic episcopate, the Evangelical Lutheran Church in America does not thereby affirm that it is necessary for the unity of the church (*Augsburg Confession* 7.3).
19. In order to receive the historic episcopate, the Evangelical Lutheran Church in America pledges that, following the adoption of this Concordat and in keeping with the collegiality and continuity of ordained ministry attested as early as Canon 4 of the First Ecumenical Council (Nicaea I, AD 325), at least three bishops already sharing in the sign of the episcopal succession will be invited

## **Called to Common Mission: A Lutheran Proposal for a Revision of the Concordat of Agreement**

to participate in the installation of its next Presiding Bishop through prayer for the gift of the Holy Spirit and with the laying-on-of-hands. These participating bishops will be invited from churches of the Lutheran communion which share in the historic episcopate. In addition, a bishop or bishops will be invited from The Episcopal Church to participate in the same way as a symbol of the full communion now shared. Synodical bishops elected and awaiting installation may be similarly installed at the same service, if they wish. Further, all other installations of bishops in the Evangelical Lutheran Church in America will be through prayer for the gift of the Holy Spirit and with the laying-on-of-hands by other bishops, at least three of whom are to be in the historic succession (see paragraph 12 above). Its liturgical rites will reflect these provisions.

20. In accord with the historic practice whereby the bishop is representative of the wider church, the Evangelical Lutheran Church in America agrees to make constitutional and liturgical provision that bishops shall regularly preside and participate in the laying-on-of-hands at the ordination of all clergy. Pastors shall continue to participate with the bishop in the laying-on-of-hands at all ordinations of pastors. Such offices are to be exercised as servant ministry, and not for domination or arbitrary control. All the people of God have a true equality, dignity, and authority for building up the body of Christ.
21. The Evangelical Lutheran Church in America by this Concordat recognizes the bishops, priests, and deacons ordained in The Episcopal Church as fully authentic ministers in their respective orders within The Episcopal Church and the bishops of The Episcopal Church as chief pastors in the historic succession exercising a ministry of oversight (*episkope*) within its dioceses.

### **D. Actions of Both Churches**

#### ***Interchangeability of Clergy: Occasional Ministry, Extended Service, Transfer***

22. In this Concordat, the two churches declare that each believes the other to hold all the essentials of the Christian faith, although this does not require from either church acceptance of all doctrinal formulations of the other. Ordained ministers serving occasionally or for an extended period in the ministry of the other church will be expected to undergo the appropriate acceptance procedures of that church respecting always the internal discipline of each church. For the Evangelical Lutheran Church in America, such ministers will be expected to preach, teach, and administer the sacraments in a manner that is consistent with

its "Confession of Faith" as written in chapter two of the *Constitution, Bylaws, and Continuing Resolutions of the Evangelical Lutheran Church in America*. For The Episcopal Church, such ministers will be expected to teach and act in a manner that is consistent with the doctrine, discipline, and worship of The Episcopal Church. Ordained ministers from either church seeking long-term ministry with primary responsibility in the other will be expected to apply for clergy transfer and to agree to the installation vow or declaration of conformity in the church to which she or he is applying to minister permanently.

### ***Joint Commission***

23. To assist in joint planning for mission, both churches authorize the establishment of a joint commission, fully accountable to the decision-making bodies of the two churches. Its purpose will be consultative, to facilitate mutual support and advice as well as common decision-making through appropriate channels in fundamental matters that the churches may face together in the future. The joint commission will work with the appropriate boards, committees, commissions, and staff of the two churches concerning such ecumenical, doctrinal, pastoral, and liturgical matters as may arise, always subject to approval by the appropriate decision-making bodies of the two churches.

### ***Wider Context***

24. In thus moving to establish, in geographically overlapping episcopates in collegial consultation, one ordained ministry open to women as well as to men, to married persons as well as to single persons, both churches agree that the historic catholic episcopate can be locally adapted and reformed in the service of the gospel. In this spirit they offer this Concordat and growth toward full communion for serious consideration among the churches of the Reformation as well as among the Orthodox and Roman Catholic churches. They pledge widespread consultation during the process at all stages. Each church promises to issue no official commentary on this text that has not been accepted by the joint commission as a legitimate interpretation thereof.

### ***Existing Relationships***

25. Each church agrees that the other church will continue to live in communion with all the churches with whom the latter is now in communion. The Evangelical Lutheran Church in America continues to be in full communion (pulpit and altar fellowship) with all member churches of the Lutheran World Federation and with three of the Reformed family of churches (Presbyterian Church [USA], Reformed Church in

## **Called to Common Mission: A Lutheran Proposal for a Revision of the Concordat of Agreement**

America, and United Church of Christ). This Concordat does not imply or inaugurate any automatic communion between The Episcopal Church and those churches with whom the Evangelical Lutheran Church in America is in full communion. The Episcopal Church continues to be in full communion with all the Provinces of the Anglican Communion, with the Old Catholic Churches of Europe, with the united churches of the Indian subcontinent, with the Mar Thoma Church, and with the Philippine Independent Church. This Concordat does not imply or inaugurate any automatic communion between the Evangelical Lutheran Church in America and those churches with whom The Episcopal Church is in full communion.

### ***Other Dialogues***

26. Both churches agree that each will continue to engage in dialogue with other churches and traditions. Both churches agree to take each other and this Concordat into account at every stage in their dialogues with other churches and traditions. Where appropriate, both churches will seek to engage in joint dialogues. On the basis of this Concordat, both churches pledge that they will not enter into formal agreements with other churches and traditions without prior consultation with each other. At the same time both churches pledge that they will not impede the development of relationships and agreements with other churches and traditions with whom they have been in dialogue.

### **E. Conclusion**

27. Recognizing each other as churches in which the gospel is truly preached and the holy sacraments duly administered, we receive with thanksgiving the gift of unity which is already given in Christ.

He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers—all things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross (Colossians 1:15-20).

28. Repeatedly Christians have echoed the scriptural confession that the unity of the church is both Christ's own work and his call to us. It is therefore our task

as well as his gift. We must "make every effort to maintain the unity of the Spirit in the bond of peace" (Ephesians 4:3). We pray that we may rely upon, and willingly receive from one another, the gifts Christ gives through his Spirit "for building up the body of Christ" in love (Ephesians 4:16).

29. We do not know to what new, recovered, or continuing tasks of mission this Concordat will lead our churches, but we give thanks to God for leading us to this point. We entrust ourselves to that leading in the future, confident that our full communion will be a witness to the gift and goal already present in Christ, "so that God may be all in all" (1 Corinthians 15:28). Entering full communion and thus removing limitations through mutual recognition of faith, sacraments, and ministries will bring new opportunities and levels of shared evangelism, witness, and service. It is the gift of Christ that we are sent as he has been sent (John 17:17-26), that our unity will be received and perceived as we participate together in the mission of the Son in obedience to the Father through the power and presence of the Holy Spirit.

Now to him who by the power at work within us is able to accomplish abundantly far more than all we can ask or imagine, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen. (Ephesians 3:20-21).

# Called to Full Communion: The Waterloo Declaration

as approved by the National Convention  
of the Evangelical Lutheran Church in Canada  
and the General Synod of the Anglican Church of Canada

Waterloo, Ontario, 2001

## Introduction

1. In *John 17:20-21*, our Lord prayed that Christians might all be one so that the world might believe in Christ through the witness of our unity. The 20th century has given rise to an increase of movements which seek to give visible expression to this prayer. Christians have begun to see the fulfillment of Jesus' words as they unite in action to address the needs of local and global communities. The churches themselves have entered into partnerships at every level, from the neighbourhood to the world, through councils of churches, theological dialogues and covenants, which have fostered greater understanding in the search for common witness and visible unity. All these steps have moved us towards a healing of ancient divisions, including those which occurred during the 16<sup>th</sup> century in Europe.
2. Lutherans and Anglicans are graced in that we can respond to this prayer for unity without having experienced formal separation from one another. We share a common heritage as catholic churches of the Reformation. Despite our previous geographic, linguistic and cultural differences, in recent years we have discovered in one another a shared faith and spirituality. This discovery has called us into a search for more visible unity in mission and ministry.
3. On the international scene, the Lutheran World Federation and the Anglican Consultative Council have participated in a number of formal discussions since 1970. These conversations were encouraged by the international multilateral consensus document *Baptism, Eucharist and Ministry* (Faith and Order, WCC, 1982). In 1987 an international Lutheran-Anglican consultation on *episcopate* was held in Niagara. From this gathering some specific recommendations were directed to the churches for their discussion. Consideration of these recommendations led in northern Europe to *The Porvoo Common Statement* (1993), and in the United States to the *Concordat of Agreement* (1997).

4. In 1983 Canadian Lutherans and Anglicans met to discuss the implications for the churches in Canada of the on-going dialogue between Lutherans and Episcopalians in the United States. From this meeting emerged the Canadian Lutheran-Anglican Dialogue (CLAD), whose first series of meetings led to the publication of its *Report and Recommendations* (April 1986). This report gave impetus to the desire of the two churches to produce an agreement which could provide a basis for the sharing of the eucharist between our churches.
5. A second series of discussions (CLAD II) resulted in the agreement *Interim Sharing of the Eucharist*, which was approved in 1989 by the National Convention of the Evangelical Lutheran Church in Canada and by the General Synod of the Anglican Church of Canada. In that agreement, we:
  - i) agreed to live in a relationship of interim eucharistic sharing
  - ii) acknowledged one another as churches in which the Gospel is preached and taught
  - iii) committed ourselves to share a common life in mission and service, to pray for and with one another, and to share resources
6. The experience of 6 years of interim eucharistic sharing led the two churches in 1995 to take further steps towards full communion. The National Convention and the General Synod renewed the Interim Eucharistic Sharing Agreement until 2001 and further agreed:
  - i) to request all neighbouring congregations to undertake joint projects and celebrate the eucharist together annually
  - ii) to receive one another's lay members, when moving from one church to the other with the same status (baptized/communicant/confirmed) which they held in their first church
  - iii) to foster the development and implementation of agreements which permit an ordained minister (priest or pastor) to serve the people of both churches, including presiding at the sacraments of the Church, wherever, and according to whichever rite, the local bishop of each church deems appropriate
  - iv) to develop structures with the purpose of evaluating and improving the bishop's ministry through collegial and periodic review
  - v) to call for our two churches to move towards full communion by 2001.
7. Our two churches are using the following definition of full communion:

"Full communion is understood as a relationship between two distinct churches or communions in which each maintains its own autonomy while recognizing the catholicity and apostolicity of the other, and believing the other to hold the essentials of the Christian faith. In such a relationship communicant members of each church would be

able freely to communicate at the altar of the other and there would be freedom of ordained ministers to officiate sacramentally in either church. Specifically in our context we understand this to include transferability of members; mutual recognition and interchangeability of ministries; freedom to use each other's liturgies; freedom to participate in each other's ordinations and installations of clergy, including bishops; and structures for consultation to express, strengthen and enable our common life, witness, and service, to the glory of God and the salvation of the world."

8. In 1997, the House of Bishops of the Anglican Church of Canada and the Council of General Synod each agreed that they were prepared to view the historic episcopate in the context of apostolicity articulated in *Baptism, Eucharist and Ministry* (paras 29, 34-38, 51-53), *The Niagara Report* (paras 53, 94), and *The Porvoo Common Statement* (paras 34-57).
9. In that same year, the National Convention of the Evangelical Lutheran Church in Canada agreed that it was "prepared to take the constitutional steps necessary to understand the installation of bishops as ordination".
10. In a spirit of thanksgiving for what God has already accomplished in us, and with confidence and hope for what God has prepared for the whole Church, we believe we can now act in visible witness to the unity which is ours in Jesus Christ. We are taking the next step in our common pilgrimage of faith in the belief that it will be of service to a greater unity.

***Therefore, we, the Evangelical Lutheran Church in Canada and the Anglican Church of Canada make the following acknowledgements, affirmations, declaration, and commitments:***

## **A. Acknowledgements**

1. We acknowledge that in each church "the Gospel is preached in its purity and the holy sacraments are administered according to the Gospel" (*Augsburg Confession* VII), that in each church "the pure Word of God is preached, and the Sacraments... duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same" (Article XIX of *The Thirty-Nine Articles*), although "we recognize that the Church stands in constant need of reform and renewal" (*The Niagara Report*, para. 67).
2. We acknowledge that both our churches share in the common confession of the apostolic faith. (*Report and Recommendations*, CLAD I, 1986)

3. We acknowledge that personal, collegial and communal oversight (*episcopate*) is embodied and exercised in both churches in a variety of forms, in continuity of apostolic life, mission and ministry. (*The Porvoo Common Statement*, 1993)
4. We acknowledge that one another's ordained ministries are given by God as instruments of divine grace and as possessing not only the inward call of the Spirit, but also Christ's commission through his body, the Church (*An Appeal to all Christian People*, Lambeth Conference, 1920); and that these ministries are the gifts of God's Spirit to equip the people of God for the work of ministry (*Ephesians 4:11-12*).
5. We acknowledge that the episcopal office is valued and maintained in both our churches as a visible sign expressing and serving the Church's unity and continuity in apostolic life, mission and ministry. (*The Porvoo Common Statement*, 1993)

## B. Affirmations

*In the light of the above acknowledgements, we make the following affirmations:*

1. The Anglican Church of Canada hereby recognizes the full authenticity of the ordained ministries of bishops and pastors presently existing within the Evangelical Lutheran Church in Canada, acknowledging its pastors as priests in the Church of God and its bishops as bishops and chief pastors exercising a ministry of *episcopate* over the jurisdictional areas of the Evangelical Lutheran Church in Canada in which they preside.
2. The Evangelical Lutheran Church in Canada hereby recognizes the full authenticity of the ordained ministries of bishops, priests, and deacons presently existing within the Anglican Church of Canada, acknowledging its priests as pastors in the Church of God and its bishops as bishops and chief pastors exercising a ministry of *episcopate* over the jurisdictional areas of the Anglican Church of Canada in which they preside.
3. The Anglican Church of Canada and the Evangelical Lutheran Church in Canada affirm each other's expression of episcopal ministry as a sign of continuity and unity in apostolic faith. We thus understand that the bishops of both churches are ordained for life service of the Gospel in the pastoral ministry of the historic episcopate, although tenure in office may be terminated by retirement, resignation or conclusion of term, subject to the constitutional provisions of the respective churches.

## **C. The Declaration of Full Communion**

*We declare the Evangelical Lutheran Church in Canada and the Anglican Church of Canada to be in full communion.*

## **D. Commitments**

*As churches in full communion, we now commit ourselves:*

1. to welcome persons ordained in either of our churches to the office of bishop, priest/pastor or deacon to serve, by invitation and in accordance with any regulations which may from time to time be in force, in that ministry in the receiving church without re-ordination;
2. to invite one another's bishops to participate in the laying on of hands at the ordination of bishops as a sign of the unity and continuity of the Church, and to invite pastors and priests to participate in the laying on of hands at the ordination of pastors or priests in each other's churches;
3. to consult with one another regarding developments in our understanding of the ministry of all the baptized, including the ordained ministry;
4. to work towards a common understanding of diaconal ministry;
5. to establish appropriate forms of collegial and conciliar consultation on significant matters of faith and order, mission and service;
6. to encourage regular consultation and collaboration among members of our churches at all levels, to promote the formulation and adoption of covenants for common work in mission and ministry, and to facilitate learning and exchange of ideas and information on theological, pastoral, and mission matters;
7. to establish a Joint Commission to nurture our growth in communion, to coordinate the implementation of this Declaration, and report to the decision-making bodies of both our churches;
8. to hold joint meetings of national, regional and local decision-making bodies wherever practicable, and
9. to continue to work together for the full visible unity of the whole Church of God.

## Conclusion

*We rejoice in our Declaration as an expression of the visible unity of our churches in the one Body of Christ. We are ready to be co-workers with God in whatever tasks of mission serve the Gospel. We give glory to God for the gift of unity already ours in Christ, and we pray for the fuller realization of this gift in the entire Church.*

— Signed by the National Bishop of *The Evangelical Lutheran Church in Canada* and the Primate of *The Anglican Church of Canada*.

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Wording in sections A.2, 3, 4, 5; and D.1, 2, 4, 5, 6 is derived from *The Porvoo Common Statement* (October, 1992) David Tustin and Tore Furberg. Published in 1993 by Church House Publishing for the Council for Christian Unity of the General Synod of the Church of England.

Wording in section B is derived from *Concordat of Agreement* between the Episcopal Church and the Evangelical Lutheran Church in America, rev. January 1997, published for study by the Office of Ecumenical Relations of the Episcopal Church.

# Common Ground

## Covenanting for Mutual Recognition and Reconciliation between The Anglican Church of Australia and The Lutheran Church of Australia

### A Report from the Anglican-Lutheran Dialogue in Australia

#### Foreword

After almost three decades of discussions, the official Anglican-Lutheran dialogue in Australia has reached the point where this report and its proposals can be presented to our two churches. We do so with thanksgiving to God for the joint discovery of common ground in confessing our Christian faith and for renewed hope that we can in the future give greater practical expression to our received unity in Christ.

It is a fact of church history that our two communions have never made pronouncements against each other. Both churches grew out of the desire to reform abuses present in the church of the sixteenth century, and to do so without the surrender of catholic substance. Old ties have been strengthened in recent years by common statements of faith between Anglicans and Lutherans in Europe and in North America, leading to tangible results in terms of intercommunion. Our Australian dialogue has studied these agreements, especially *The Meissen Common Statement* (1988), *The Poorvoo Common Statement* (1992) and *Called to Common Mission* (1998). At the same time we have addressed central questions in a way that does justice to our own situation in Australia. In particular, we have taken a new look at the way in which the historic episcopate serves the continuity of the church, its apostolicity and catholicity.

*Covenanting for Mutual Recognition and Reconciliation* is a plan for the future on the basis of common confession and practice. It is not a declaration of church union but a solemn pledge to walk together towards that goal. The final form of the covenanting document, with its appendices and glossary, was finalised by the Anglican-Lutheran Dialogue at its meeting in Adelaide on 16-17 November 2000 in the light of responses from the Anglican General Synod Doctrine Panel and the Lutheran Commission on Theology and Inter-Church Relations. To it we have appended all previous agreed statements of the dialogue. An article by the previous primate of Australia, the Rt Revd Keith Rayner, provides information on the present understanding of the role of the bishop in the Anglican communion.

We now present the results of our discussions for careful study in our churches. It is our hope that the churches can affirm the stated agreement in faith and practice

as a sufficient basis for negotiating a national covenant for eucharistic hospitality and a recognition of each Church's ministry. This agreement would first be implemented at the local level for the pastoral care of our members. The final goal is a concordat for full communion and reconciliation of ministries.

Adelaide, January 2001

The Rt Revd Graham H. Walden  
Anglican Co-Chairman

The Revd Dr Victor C. Pfitzner  
Lutheran Co-Chairman

## **1. Our unity in Christ**

- 1.1 God has reconciled us to himself in Christ. We have been joined to Jesus Christ in repentance and faith, and have been reconciled to God in one body through the cross. We already share the one baptism and participate together in the unity of the Spirit.
- 1.2 With all humility and gentleness, with patience, bearing with one another in love, we desire to manifest and maintain together, in the bond of peace, this unity which has been given to us in Christ.

## **2. Historical background**

- 2.1 Our roots are in the British, German and Scandinavian churches which were renewed by the Reformation in the sixteenth century.
- 2.2 We thank God for bringing our two communities, from these different parts of the world and diverse ethnic backgrounds, through distinctive experiences of being Christian, to live together in this land, along with other Christian traditions.
- 2.3 As our forebears treasured close links with each other during the Reformation and for many years afterwards, so we seek to restore and develop that relationship.
- 2.4 Anglicans are identified by acceptance, as 'agreeable to the Word of God', of the Book of Common Prayer of 1662 and the Articles of Religion (with the Homilies). They seek to relate with other churches on the basis of the Chicago-Lambeth Quadrilateral of Scripture, creeds, sacraments and the historic episcopate.
- 2.5 Lutherans are identified by adherence to the Confessional writings contained in the Book of Concord of 1580, 'because they are true expositions of Scripture'.
- 2.6 Both traditions have intended and understood themselves to be the continuing local manifestation of the church catholic. They have therefore sought, by these statements of belief and by the maintenance of ministerial continuity, to gather Christians together into a single fellowship.
- 2.7 There were close relations between Anglicans and Lutherans during and immediately after the Reformation. Since then we have tended to live more separately, and so have become less acquainted with each other's traditions. Now,

through the gracious leading of God, Anglicans and Lutherans all over the world are sharing together in mission and service, and discovering how much they have in common.

- 2.8 We have been in official dialogue since 1972. We have produced combined statements on the eucharist and on ministry, agreed statements on baptism and on *episcopate* and unity, as well as information and guidance regarding Anglican-Lutheran marriages.
- 2.9 Some practical cooperation is already in place, from consultation at the Heads of Churches level to local pastoral arrangements for eucharistic hospitality in special circumstances.

### **3. Our Shared Christian Heritage**

- 3.1 We identify the following areas in which we believe and practise a shared faith:

- The Bible
- God's will and commandment
- The gospel
- The creeds
- Liturgical worship
- The church
- Baptism
- The Lord's Supper (eucharist)
- Membership in the church
- Pastoral office and ordained ministry
- Orders of ministry and the episcopal office
- A common hope and mission

This shared faith is set out in Appendix 1, 'Agreement in Faith and Order', and further explained in Appendix 2, 'Agreement on Ministry'.

### **4. Our Covenant**

- 4.1 We recognise each other as churches that, despite our failings, stand in the continuity of apostolic faith and ministry. We acknowledge that in each other's ordained ministries gospel oversight and administration of the means of grace are authentic and effective. We pledge to work together to develop joint par-

ticipation in mission and witness, and to continue to seek ways of manifesting the unity that is ours in Christ.

- 4.2 In particular, we believe that the agreement in faith and order we have reached is sufficient basis for a national Covenant by which regional agreements for eucharistic hospitality and recognition of ministry may be entered into. Under this covenant each church may invite and welcome the members of the other church in a particular locality to share in Holy Communion and to receive pastoral care according to need.
- 4.3 These particular local agreements are to be negotiated at the level of the diocese and district, and are to be made on the following basis:
  - a) Joint public profession, by participating congregations, of the catholic faith as contained in the Nicene Creed.
  - b) An undertaking to respect the distinctive traditions enshrined in the Augsburg Confession and the Book of Common Prayer with the Thirty-nine Articles of Religion.
  - c) Joint commissioning of clergy by the local Anglican bishop and Lutheran president.

## 5. Future growing together in God's mission

- 5.1 We undertake to continue to work together towards a *Concordat* for full communion and reconciliation of ministries, with full eucharistic sharing and interchangeability of members and ordained ministries Australia-wide.
- 5.2 Together we make our prayer that, being rooted and grounded in love, we may have the power to comprehend, with all the saints, what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, so that we may be filled with all the fullness of God.

## Appendix 1

### Agreement in Faith and Order

#### 6. Earlier statements

6.1 Official conversations between Anglicans and Lutherans began in Australia in March 1972. A number of statements have been produced:

- *Combined Anglican Lutheran Statement on the Eucharist*, 1973: A basic area of agreement and common confession was discovered, some misunderstandings of each other's position were eliminated, and differences frankly recognised.
- *Combined Statement on Ministry*, 1975: This acknowledged that there is apostolic ministry of word and sacraments in both our communions, but admitted that differences exist, with respect to church unity, over the Anglican stress on episcopacy and episcopal ordination and the Lutheran stress on unity of faith.
- *Agreed Statement on Baptism*, 1981: On the basis of this agreed statement, both national synods resolved 'that this synod recognises that the baptism of the Anglican and Lutheran churches confers the same benefits upon those baptised'.
- *Anglican-Lutheran Marriages: Information and Guidance*, 1983: This was forwarded to the two churches for dissemination among the clergy.

These statements, reviewed and slightly amended, were published in *Anglican-Lutheran Conversations 1972-1984: Final Report*.

- Following an examination of *The Niagara Report* of the Anglican-Lutheran International Continuation Committee, 1987, another statement was produced: *Episcope and Unity*, 1993.

#### 7. Present agreement

7.1 We now set out the substantial agreement in faith that exists between us. Here we draw largely upon *The Porvoo Common Statement* of The British and Irish Anglican Churches and The Nordic and Baltic Lutheran Churches (1992), which in turn drew upon *Baptism, Eucharist and Ministry* (the Lima text, 1982), the *Pullach Report* (1973), the *Helsinki Report* (1983), the *Cold Ash Report* (1983), *Implications of the Gospel* (1988), *The Meissen Common Statement* (1988) and the *Niagara Report* (1988), as well as respective Anglican-Roman Catholic and Roman Catholic-Lutheran dialogues.

- 7.2 We here declare in summary form the principal beliefs and practices that we have in common.

## 8. The Bible

We accept the canonical Scriptures of the Old and the New Testaments to be the sufficient, inspired and authoritative record and witness, both prophetic and apostolic, of God's revelation in Jesus Christ. We read the Scriptures as part of public worship in the language of the people, believing that in the Scriptures, as the word of God and testifying to the gospel, eternal life is offered to all humanity. We believe that they contain everything necessary to salvation.

## 9. God's will and commandment

We believe that God's will and commandment are essential to Christian proclamation, faith and life. God's commandment commits us to love God and our neighbour, and to live and serve to his praise and glory. At the same time God's commandment reveals his righteousness and justice. It condemns our sins, and shows our constant need for his mercy and forgiveness, and the need to live a God-pleasing life.

## 10. God's grace

We believe and proclaim the gospel that in Jesus Christ, God loves and redeems the world. We share a common understanding of God's justifying grace. That is, we are accounted righteous and are made righteous before God only by grace through faith, because of the merits of our Lord and Saviour Jesus Christ through his saving death and resurrection, and not on account of our works or merits. Both our traditions affirm that justification leads, and must lead, to good works, that authentic faith issues in love. We receive the Holy Spirit who renews and equips us for and calls us to good works. As justification and sanctification are aspects of the same divine act, so also living faith and love are inseparable in the believer.<sup>1</sup>

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<sup>1</sup> See *Augsburg Confession* IV and *Articles of Religion* XI. Also see 'Salvation and the Church: An Agreed Statement by the Second Anglican-Roman Catholic International Commission ARCIC II', 1987, and 'Justification: A Statement of the Australian Lutheran-Roman Catholic Dialogue', 1999.

## 11. The creeds

We accept the faith of the church through the ages set forth in the Nicene, Apostles' and Athanasian Creeds, and confess as basic the trinitarian and Christological dogmas to which these creeds testify. That is, we believe that Jesus of Nazareth is truly God and truly human, and that God is one God in three persons, Father, Son and Holy Spirit. This faith is explicitly confirmed both in the Thirty-nine Articles of Religion, and in the Augsburg Confession.

## 12. Liturgical worship

We confess and celebrate the apostolic faith in liturgical worship. We acknowledge that the liturgy is a celebration of salvation through Christ. It is also a significant factor in forming the faith of God's people. We rejoice at the extent of our common tradition of spirituality, liturgy and sacramental life which has given us similar forms of worship and common texts, hymns, canticles and prayers. We are influenced by a common liturgical renewal and by the variety of expression shown in different cultural settings.

## 13. The church

We believe that the church is constituted and sustained by the triune God through God's saving action in word and sacraments. We believe that the church is a sign, instrument and foretaste of the kingdom of God.<sup>2</sup> But we also recognise that it stands in constant need of reform and renewal. The unity of the church is a gift from God to be preserved in faithfulness to the apostolic witness.

## 14. Baptism

- 14.1 We believe that through baptism with water, in the name of the Father and of the Son and of the Holy Spirit, we are united with Christ in his death and resurrection. Christ calls us to turn away from sin and to put our faith in him. God incorporates us into the body of Christ, the church, and confers the gracious gift of forgiveness of sins and new life in the Spirit. Through the grace of God we receive, by faith, these and all other benefits of the work of Christ.

<sup>2</sup> This formulation is taken from *The Porvoo Common Statement* 32.f. and its antecedents in the *Meissen* and *Helsinki* statements. It is explicated in more detail in *Porvoo* 18.

- 14.2 Baptism involves repentance, water with the word of promise, and faith. All are given by God. This act of baptism implies further instruction in the faith, and the continuing life of repentance and faith.
- 14.3 Baptism is followed by confirmation, in which the laying-on of hands is linked with prayer that the Holy Spirit may strengthen the candidate now and for ever in the grace of baptism.

## 15. The Lord's Supper (Eucharist)

- 15.1 We believe that in the eucharist we celebrate the remembrance of the crucified and risen Christ, the living and effective sign of his sacrifice. This sacrifice he accomplished once and for all when he died on the cross for our sins, and it is still operative on behalf of all humankind. In the eucharistic remembrance we call to mind the dying and rising of Christ, and anticipate his coming again. It is the effectual proclamation of God's mighty acts and promises.
- 15.2 We believe that in the eucharist, which is the sacrament of Christ's sacrifice, we are united with Christ in his one, full, perfect and sufficient offering of himself to the Father.<sup>3</sup>
- 15.3 We believe that in the eucharist we participate in the body and blood of Christ as we eat the bread and drink the wine. In this sacrament we are united with the risen Christ in accordance with his promise, and by faith in him we receive the forgiveness of sins, new life and salvation.<sup>4</sup>
- 15.4 We believe that in the eucharist it is God himself who acts, giving life to the church and renewing each member. He nourishes the body of Christ in faith and hope, and strengthens it for witness and service in daily life.
- 15.5 We believe that in the eucharist God gives us a foretaste of the joy of his eternal kingdom.

<sup>3</sup> See 'Agreed Statement on Eucharistic Doctrine' (1971), para. 5 and 'Elucidation', para 5, in *The Final Report* (1981) of the Anglican Roman Catholic International Commission.

<sup>4</sup> See 1 Corinthians 10:16. See also *Augsburg Confession* X, and answers on the Lord's Supper in 'A Catechism' in *The Book of Common Prayer*, 1962.

## 16. Membership in the church

We believe that all members of the church are called to participate in its apostolic mission. All the baptised are therefore given various gifts and ministries by the Holy Spirit. We are called to offer ourselves as a living sacrifice and to intercede for the church and the salvation of the world. This is the corporate priesthood of the whole people of God and the calling to ministry and service (1 Peter 2: 5).

## 17. Pastoral office and ordained ministry

17.1 We hold the ordained ministry of word and sacrament to be an office of dominical institution<sup>5</sup> and as such a gift of God to his church. This ministry, whether exercised by pastor and president or bishop and priest, is one. Essential to its character is pastoral oversight (*episcopate*) which is clearly to be discerned when the church is at worship. Oversight includes the handing on of the faith, the administration of the sacraments, the pastoral care of the faithful and the equipping of them for service. We believe that within the community of the church the ordained ministry exists to enable the people to serve God.

17.2 The Anglican church affirms the episcopate as the primary ministerial office,<sup>6</sup> while the Lutheran church affirms the pastorate as the essential ministerial office. In both cases the exercise of the pastoral ministry is collegial. This collegiality is manifested particularly in the rite of ordination. In both traditions ministerial authority is transmitted by prayer with the laying-on of hands by bishop and priests or president and pastors together.

## 18. Orders of ministry and the episcopal office

While we recognise the essential unity of the pastoral office in ordained ministry, we also recognise that from early times the church has associated with and delegated to particular orders of bishops, presbyters and deacons specific

<sup>5</sup> See Matthew 16:16-19, 1 Corinthians 11:23-26, John 20:22-23, Matthew 28:19-20, Ephesians 4:9-13.

<sup>6</sup> The Anglican Church refers to the bishop as the 'Ordinary' (see 'The Form and Manner of Ordering of Priests' in *The Book of Common Prayer*); that is, the one who ordains, and who is responsible for the ordering of the whole life of the people of God.

responsibilities and roles. We affirm that the historic pattern of ministry, in which the bishop exercises a regional ministry of oversight with presbyters exercising a local ministry, can continue to serve the unity and apostolicity of the church in every age and place. Thus we affirm the episcopal office in succession as one sign of the church's intention to ensure the continuity of the church in apostolic life and witness.

## **19. A common hope and mission**

We share a common hope that Christ who is Lord of all will come again, and that all things will be united in him and God's saving purposes will be perfectly fulfilled. In this hope we believe that we are called to make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to observe all that Jesus has taught us. We are called to work now for the furtherance of justice, to seek peace and to care for the created world, and to live responsibly in all areas of life. The obligations of the Kingdom are to govern our life in the church and our concern for the world.

- 20.1 This summary witnesses to a high degree of unity in faith and practice. Whilst this does not require each tradition to accept every doctrinal formulation characteristic of our distinctive traditions, it does require us to face and overcome the remaining obstacles to still closer communion.

## Appendix 2

### Agreement on Ministry

#### 21. What is 'office' in the church?

- 21.1 Office implies the authoritative exercise of prescribed functions by a designated person who holds a position of permanent leadership within a community. When we speak of the office of the public ministry we are talking about the authorised performance of certain duties by a leader or leaders within the community of the faithful.
- 21.2 Together with the necessary union of function and authority in an office, we can speak of personal giftedness required to carry out the duties of the office. However, personal gifts like character, theological learning and special charisms, do not constitute the office but enable it to be carried out effectively.
- 21.3 In speaking of a person assuming, taking on, or entering into an office, we are implying that the office exists as a prior entity. That is, the person who exercises the office does not create it. It is in this sense that Lutherans speak of the 'public office' and Anglicans speak of the office of the bishop, of the priest, or of the deacon.
- 21.4 The New Testament does not speak of 'office', but of ministry (*diakonia*) and ministries (e.g. 2 Cor. 5:18; 1 Cor. 12:5) which are exercised by people with certain functions. Also 1 Timothy 3:1 does not, literally, speak of the 'office' of the bishop, but of the exercise of oversight (*episcopate*). However, whether reference is to apostles, prophets, evangelists, pastors, teachers, bishops, presbyters or deacons, it is clear that function and authority are combined in persons who are readily recognised as having designated areas of service.
- 21.5 By themselves, gifts for ministry do not require authorisation before they can be put to use. The Spirit of God empowers God's people to serve each other and the world with the gospel and with acts of love. However, Anglicans and Lutherans agree that the essential ministry of word and sacrament (essential in that it is the ministry by which the church lives) receives its authority from the Lord of the church. In commissioning the apostles to preach, baptise and celebrate the eucharist,<sup>7</sup> Christ was not only establishing the means of grace

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<sup>7</sup> See footnote 5 on 17.1.

by which the church was to be planted and sustained; he was also instituting the public ministry which administers the means of grace.

- 21.6 This understanding of the office of the ministry is either stated or presupposed in our historic confessions (see CA V and articles 19 and 23 of the Thirty-nine Articles) and liturgical rites or ordinals by which people are admitted to the office.

## 22. What do we mean by 'order' in ministry?

- 22.1 The New Testament does not speak of an 'order' or 'orders' of ministry. Yet the apostle Paul's insistence on good order in the church (1 Cor. 14:33, 40) and the apostles' appointment of elders in the churches they founded (Acts 14:23) imply an ordering of ministry. The close connection between order in worship and in ministry is most clearly to be seen in the public assembly of the church for the proclamation of the gospel and the administration of the sacraments.
- 22.2 The question of order in ministry relates primarily to the authorisation of Christ's chosen servants as leaders within the church. As stated above, we are agreed that the ministry by which the church grows and lives comes from the Lord himself. It is not a creation of the church simply for the sake of good order, or to ensure that someone does the work that, in principle, anyone in the church could do.
- 22.3 We are agreed that the New Testament does not describe or prescribe one pattern of ministry, and that the ordering of ministry in the Christian churches has come about as a result of historical developments (see BEM, 'Ministry', paras 19-21). The New Testament speaks on the one hand of apostles and those whom they commissioned to continue the apostolic ministry, and on the other hand of presbyters/bishops. During the second and third centuries, a three-fold pattern of bishop, presbyter, and deacon became established in east and west. Presbyters and deacons assisted the bishop in his ministry of proclamation and celebration of the sacraments, but he was the focus of unity within the local community. Later developments gave the bishop the responsibility of *episcopate* over several communities, so that the presbyters received a change in role, becoming the leaders of local eucharistic communities. The historical pattern of ministry, in which the bishop exercises regional ministry of oversight with presbyters exercising a local ministry, can continue to serve the unity and continuity of the church today. This is not to deny that the Holy Spirit has been and continues to be at work in other patterns of ordained ministry.

- 22.4 Differences between Anglicans and Lutherans should not be exaggerated. We do not believe that our two views of ministry are irreconcilable. Our two traditions speak of order in different ways. The Augsburg Confession (XIV, 'Order in the Church') says that 'nobody should publicly preach or teach or administer the sacraments in the church without a regular call'. Being regularly called (*rite vocatus*) means receiving a call from God's people, whether from a local congregation or agency of the church, and having that divine call publicly enacted and sealed by the liturgical rite of ordination. The Lutheran tradition stresses the unity of the pastoral office of pastors and bishops in the ordering of ministry. They have, essentially, the same function of preaching the word and administering the sacraments, and of exercising oversight.
- 22.5 In the Anglican tradition, church order refers to the threefold ordering of ministry in the offices of bishop, priest and deacon. Here also, people are admitted to holy orders by the liturgical rite of ordination. However, the plurality of offices reflects a diversity of pastoral functions and relationships within the one ministry of the church. Thus the bishop is seen as the focus of unity and continuity among the faithful.
- 22.6 The Lutheran stress on the unitary nature of the public office rests on the unity of word and sacrament as the essential content of ministry. Here the pastoral office combines features of the episcopate and of the presbyterate, while the church remains free to appoint supervising bishops and to adopt auxiliary offices. Lutherans have seen order as serving the faith.
- 22.7 The Anglican Church of Australia has undertaken to preserve the threefold order of ministry as the pattern that can be traced back to the early church, that is established by good ecumenical tradition, and that best serves the ordered proclamation of the gospel and administration of the sacraments. Here also, order serves the faith, but aspects of order belong to and reflect the faith.
- 22.8 In their ordering of ministry, both our churches are concerned with the orderly transmission of the faith from generation to generation. The one stresses the bishop as the essential office; the other sees the pastor as the essential office. Our churches, like others, are involved in the struggle to rediscover and affirm spiritual authority in the church, including the best ways in which oversight—personal, collegial, and communal—may serve the gospel.<sup>8</sup>

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<sup>8</sup> See BEM 26.

- 22.9 It is within this context of broad agreement that the authority to ordain should be addressed. In Anglican order the pastoral office resides in an episcopate assisted by the presbyterate; for Lutherans it resides in a pastorate of which some members are presidents/bishops. This being so, there is no irreconcilable difference in the procedure for the orderly transfer of ministerial authority in ordination. In the Anglican church the bishop, in association with priests, ordains to the presbyterate. In the Lutheran church the president, in association with other pastors, ordains to the pastorate. The intention in ordination is in both cases the same, to ensure the continuity of the same ministry instituted by Christ, namely, to preach, teach, recall the lost, absolve, bless and administer the sacraments.

### **23. What is essential to ministry, and what can be changed?**

- 23.1 Church and ministry stand in a reciprocal relationship to each other. On the one hand the ministry belongs to the church. The ordained ministry exists to serve the ministry and mission of the whole people of God. On the other hand, the ministry belongs to the Lord who instituted it. It is a gift of God to the church. Essential is the authority of the Lord to proclaim the gospel and to administer the sacraments in the church and for the church.
- 23.2 Just as we confess that the church is catholic and apostolic, so the ministry is catholic and apostolic. Lutherans understand the essential catholicity and apostolicity of the ministry to be grounded in the truth of the apostolic witness in Scripture and in the creeds of the church catholic. Anglicans understand catholicity and apostolicity to extend also to the ordering of ministry, specifically to the threefold order of bishops, priests and deacons that has been handed down from the early church. The episcopal office is seen a sign and symbol of the apostolicity and catholicity of the church.
- 23.3 In recent times, Anglicans and Lutherans on the Continent, in the United States and Canada, and now also in Australia have been seeking common ways of expressing the truth that there is a succession in the ordained ministry. We agree that both the apostolic faith and the ministry are handed down. There is a succession of faith and office. Lutherans have seen this succession as essentially presbyteral; the faithful exercise of the pastoral office ensures continuity of the apostolic faith. Anglicans affirm the importance of episcopal succession as a sign of the continuity of the apostolic faith.
- 23.4 Both positions have their historical background. In the Anglican tradition, episcopal succession came to be understood as integral to the continuity of

the church. The English Reformation brought reform of the old, not a break with the catholic past. The Lutheran reformers in Europe likewise maintained that they stood in continuity with the true, catholic and apostolic church. Here continuity was expressed in the confession of faith, not in the preservation of a traditional order. However, the Reformers retained, where possible, the traditional order (CA XXVIII).

- 23.5 The Apology of the Augsburg Confession speaks of 'our deep desire to maintain the church polity and the various ranks of the ecclesiastical hierarchy, although they were created by human authority'. The polemic was not against the order of bishops but against the bishops who stood in the way of the gospel. 'We... declare our willingness to keep the ecclesiastical and canonical polity, provided that the bishops stop raging against our churches' (art. XIV 1, 5). The Wittenberg Articles of 1536, drawn up by English and German theologians, including Luther, agreed that 'we teach that bishops or pastors have the authority to establish ecclesiastical rites and ceremonies as well as... ranks of clergymen... Therefore without special cogent reasons the customary ecclesiastical rites ought not to be altered, but the traditional usages that can be observed without sin should be *observed for the sake of peace and unity*' (art. X; emphasis added; article 20 of the Thirty-nine Articles speaks in similar fashion of ecclesiastical rites and ceremonies).
- 23.6 The question is not whether the Lutheran church can have bishops (and deacons). There were bishops or superintendents in Reformation times, and the office has been preserved or created in Lutheran churches today. The leaders of the Lutheran Church of Australia are called 'presidents', and oversight is one of their defined duties. They thus have an essentially episcopal function. So, again, the real question is not whether Lutherans can have bishops, but what this office means in theological terms, and what would have to be added for the office to be recognised by Anglicans.
- 23.7 We are agreed that the public ministry involves pastoral oversight (*episcopate*), and that this oversight is exercised in personal, as well as collegial and communal ways. Priests and pastors must exercise oversight of the people committed to their charge in a local area, and over any auxiliary office (e.g. that of the deacon). For the sake of good order, the personal exercise of oversight is necessary also for regions. For Lutherans, also, the presidential/episcopal office involves a ministry that extends beyond the local level. The authority remains the same—the Lord's commission to preach and to administer the sacraments—but the scope of ministry and oversight is different. There is

nothing in clause 29 of the Lima document (functions of bishops)<sup>9</sup> to which Lutherans would object.

## 24. Conclusion

- 24.1 We conclude that Anglicans and Lutherans should acknowledge each other as churches standing in the apostolic succession and should affirm each other's ordained ministries as valid expressions of gospel *episcopate* which are not essentially different.<sup>10</sup>
- 24.2 Lutherans in Australia are now challenged to examine whether, 'for the sake of peace and unity' (to use the language of the confessors), and in the cause of co-operation with Anglicans in particular, they can:
- accept the episcopal office as a sign of the apostolicity and catholicity of the church,
  - affirm the value of the historic episcopate within the orderly succession of the ministry of Christ through the ages, without implying that the episcopal office is necessary for salvation or that it guarantees, by itself, the orthodoxy of the church's faith,
  - ensure that future bishops of the Lutheran Church of Australia are consecrated by a Lutheran bishop or bishops in the historic succession,
  - make provision that all pastors are ordained by a bishop in keeping with the duty of his office to oversee the faith and order of the church.
- 24.3 Anglicans in Australia are challenged to:
- recover the essential unity of the episcopate and the presbyterate in the transmission of the apostolic faith and the administration of the sacraments, and in the shared responsibility for pastoral care of the faithful,

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<sup>9</sup> 'Bishops preach the Word, preside at the sacraments, and administer discipline in such a way as to be representative pastoral ministers of oversight, continuity and unity in the Church. They have pastoral oversight of the area to which they are called. They serve the apostolicity and unity of the Church's teaching, worship and sacramental life. They have responsibility for leadership in the Church's mission. They relate the Christian community in their area to the wider Church, and the universal Church to their community. They, in communion with the presbyters and deacons and the whole community, are responsible for the orderly transfer of ministerial authority in the Church.'

<sup>10</sup> See the statement of this Dialogue, 'Episcopate and Unity' (1993).

- ensure that the faith they profess is in conformity with the faith delivered by the apostles,
- understand the difficulties Lutherans would have with the proposal that an Anglican bishop must lay hands on a Lutheran candidate to authenticate his consecration to the episcopal office and to ensure the succession of office,
- recognise the intention of the Lutheran church to be nothing other than apostolic and truly catholic in its faith and practice.

## Participants in the Australian Anglican-Lutheran Dialogue

The following list records those who were members during a term but did not necessarily serve for the full term.

### **Anglican Members**

#### ***1972-1976***

The Revd K.S. Chittleborough  
Archdeacon N.C. Paynter  
The Revd Canon G.J. Reglar  
The Rt Revd L.E.W. Renfrey

#### ***1977-1981***

The Revd Canon K.S. Chittleborough  
The Revd Canon G.J. Reglar  
The Rt Revd L.E.W. Renfrey  
The Revd J.L. Roderick  
The Revd G.M. Yould

#### ***1982-1984***

The Revd Canon K.S. Chittleborough  
The Revd K. Giles  
The Revd Canon G.J. Reglar  
The Revd J.L. Roderick

***1985-1993***

The Revd Dr Ross E. Bensley  
The Revd Martin E. Bleby  
The Revd Dr. John Gaden  
The Revd Kevin Giles  
The Revd Christopher Myers  
The Revd John L. Roderick  
The Revd Graham Ross  
The Rt Revd Graham H. Walden  
The Revd Dr Duncan S.W. Reid

***1997-2000***

The Revd Martin E. Bleby (Secretary)  
The Revd Timothy J. Harris  
The Revd Dr Duncan S.W. Reid  
The Rt Revd David Silk  
The Rt Revd Graham H. Walden (Co-Chairman)

**Lutheran Members**

***1972-1976***

Revd Dr L.B. Grope  
The Revd Dr H.P. Hamann  
The Revd C.I. Koch  
The Revd Dr M. Lohe  
The Revd Dr V.C. Pfitzner

***1977-1981***

The Revd Dr E.W. Janetzki  
The Revd Dr. J.B. Koch  
The Revd Elmore Leske  
The Revd Dr V.C. Pfitzner  
The Revd Dr J.T.E. Renner

***1982-1984***

The Revd Dr E.W. Janetzki  
The Revd Elmore Leske  
The Revd Dr V.C. Pfitzner  
The Revd Dr J.T.E. Renner

***1985-1993***

The Revd Malcolm I. Bartsch  
The Revd Elmore Leske  
The Revd Dr Ulf W. Metzner  
The Revd Dr J.T.Erich Renner  
The Revd John Sims  
The Revd Wayne T. Zweck

***1997-2000***

The Revd Bruce W. Adams  
The Revd Dr Malcolm I. Bartsch  
The Revd David W. Buck  
The Revd Dr Victor C. Pfitzner (Co-Chairman)  
The Revd Roger W. Whittall  
The Revd Ian E. Zweck

# Anglican-Lutheran Developments in Africa

## Explanatory note

There was a strong and articulate African contribution to the Niagara Consultation of 1987. In light of this the Anglican-Lutheran International Commission (ALIC) felt it was crucial to support African colleagues in developing whatever forms of co-operation were most appropriate to their context. The most pressing need was for Anglicans and Lutherans in Africa to act as one in situations of violence and poverty, where practical action rightly took priority over theological reflection. There was limited interest in historical differences that had originated in Europe, or in abstract models of unity. For example, in some parts of East Africa, when German Lutheran missionaries left, the work had been left for Anglicans to continue, and inherited differences had become largely irrelevant.

ALIC wanted to encourage the idea of an African consultation, but *only if* Africans themselves wanted it. Soundings were taken in 1990 with the African representatives who came to Curitiba (Brazil) for the LWF Assembly and to Cardiff (Wales) for the meeting of ACC, and a positive signal was given to go ahead. The former Lutheran co-chair of ALIC, the late Bishop Sebastian Kolowa, called a meeting in Dodoma (Tanzania) that year, when the Niagara Report—which had been translated into Kiswahili—was presented and well received. A planning group then met at Windhoek (Namibia) in 1991, and planned for the first African consultation which took place in Harare in 1992.

This was a milestone. About thirty church leaders and theologians attended, mostly from areas where Anglicans and Lutherans co-exist in significant numbers. They worked in four sub-regional groups—Namibia, Tanzania/Kenya, Southern Africa and Central Africa/Madagascar—and spoke of their experiences in these different contexts. Those involved in the liberation struggle were exercising joint pastoral care for refugees. Stories were told about the spread of HIV/AIDS and about confrontations with Islam. In the face of poverty African churches are struggling to become more self-reliant, and less dependent on subsidies from missionary societies: foreign financial control is a major hindrance in churches relating to each other and deciding their own priorities. Gender issues can be acute: though women are in many ways the backbone of local congregations, they often find themselves excluded from the power structures and face silence in getting their concerns acknowledged. There were other urgent questions such as polygamy, tribalism, nepotism and the authority-roles of bishops. In various ways colonialism is seen to have

disfigured African patterns of leadership. All these issues are too many to absorb at one go, but a good start has been made in distilling which ones should be tackled further. These fall into four key areas: social action, sacramental life, pastoral and missionary work, and theological education/lay training. In a memorable phrase it was said: "We want the tools for finding each other."

The promising start was followed by a second consultation in Johannesburg in 1993, and a third in 1997, when an Interim Commission was set up to pave the way for a proper Pan-African Commission. This interim body did useful preliminary work in Harare in 1999 on defining the African vision and analysing the strengths and weaknesses of African church life. Then eventually in April 2001 the All Africa Commission held its inaugural meeting—another milestone. It affirmed the direction that the dialogue had been taking since the 1992 Harare consultation, and saw its immediate priority as securing the active support of bishops and synods for this African project.

It is striking that, from the outset, the African participants in the project have not been content simply to import ecumenical achievements reached abroad. They have taken the African context as their own specific framework, based on the tough realities which impact on the daily life of their churches throughout that vast continent. This is why the African agenda is rightly different from the agenda in the North.

Bishop David Tustin

Bishop Ambrose Moyo

# The All Africa Anglican-Lutheran Commission

Nairobi, Kenya, 1-4 April 2001

## Report

### **Background to the formation of the Commission**

1. The developments that led to the formation of the All Africa Anglican-Lutheran Commission had their beginning in the two Africa Anglican-Lutheran consultations held in Harare 1992 and in Johannesburg 1993. Both of these events were sponsored by the Anglican Communion and the Lutheran World Federation and were considered to be part of the work of the Anglican-Lutheran International Commission (ALIC). The outcome of these events shows a high degree of consistency, both in terms of principles and in terms of outlook and purpose. The reports from these two meetings are in many ways foundational for the later development.
2. In 1997 a consultation in Johannesburg brought together a number of church leaders to discuss how progress could be made, building on the agreed basis and goals. The consultation prepared a report which makes reference to various Anglican-Lutheran international agreements forming the wider framework of the African project. The decision was made to establish an Interim Commission that would lay the foundation for the full Commission.
3. The Interim Commission met in Harare in 1999 and carried out an overall analysis of the situation and assessed the various strengths and weaknesses inherent in the churches and their religious and social contexts which need to be taken seriously in the continued process. The Interim Commission's report, in substance, drew lines back to 1992 and 1993. One concrete proposal was to seek the establishment of an African office to implement the Anglican-Lutheran dialogue in the continent.
4. The Anglican-Lutheran dialogue in Africa, as reflected in its various reports, has been stimulated by the international ecumenical developments between Anglicans and Lutherans, particularly through the work of ALIC. But it has not simply imported ecumenical achievements that have been reached abroad. The African project has from the beginning had the African context as its

specific framework. The tough realities that impact on the daily life of the churches have been central in these discussions. Anglicans and Lutherans in Africa are convinced that it is in taking these realities into account in a common, ecumenical way, that the churches will be strengthened, both in service and in witness to Christian unity.

5. An important point that has been asserted several times in the previous stages of the project, is that both Anglicans and Lutherans belong to the One, Holy, Catholic and Apostolic Church, which we confess in the Nicene Creed. As a consequence, and as there is essentially only one ecumenical movement, an issue at stake in this bilateral dialogue is not only how this particular dialogue can contribute to a closer communion between the churches involved, but also how it can serve the wider cause of Christian unity. The question must be kept alive, therefore, how the positive developments taking place between Anglicans and Lutherans in Africa can contribute to Christian unity in Africa and indeed in the world at large.
6. The African Anglican-Lutheran developments were presented and discussed at the meeting of the Anglican-Lutheran International Working Group (ALIWG) which took place in Iceland, 23-28 March 2001. Bishops Sebastian Bakare and Ambrose Moyo were both present and gave a presentation of the African Anglican-Lutheran dialogue, with particular reference to the Harare 1999 Report. The International Working Group heard the report with great interest—not least because it represents significant new perspectives in a regional ecumenical dialogue.

### The inaugural meeting of the Commission

7. The first official meeting of the All Africa Anglican-Lutheran Commission was held at the Panafric Hotel, Nairobi, Kenya, during the above-mentioned days. It was a time to affirm together once more the direction of the dialogue, to receive and study reports of the various developments pertaining to Anglican-Lutheran unity in Africa and to determine how best to move ahead with this ecumenical project. The members drafted and committed the commission to a plan of action.
8. The Commission clarified the various expectations held in the midst of the complexity of the African context. It sought to *formulate, analyse and synchronise the different expectations*—in view of reaching the best possible coordinated action in the time ahead. It did not shun difficult questions. It is aware that many obstacles need to be overcome in this project as in all ecumenical endeavours.

9. The Commission found that there is already active cooperation between Anglicans and Lutherans in Malawi, Zimbabwe, Tanzania and South Africa. Convinced that this cooperation is in line with the prayer of our Lord that we may all be one (John 17), the Commission proposes:
- a) that in countries where Anglican-Lutheran cooperation is already experienced this should be intensified and nurtured towards official relationships of communion;
  - b) that in countries where Anglicans and Lutherans coexist but where there are no bilateral relationships between the two churches, that immediate contact be encouraged between the appropriate authorities at the national level to consider ways of cooperation;
  - c) that in both these cases, the following steps be taken by the churches involved:
    - (i) to undertake education at grass-roots level to bring about knowledge and understanding of each church as to history, liturgy, doctrine, church order and polity;
    - (ii) to exchange visits, extend mutual invitations to each other's synods, hold discussions, and engage in other forms of getting to know each other;
    - (iii) to plan and carry out together joint theological education, lay training, women's and children's programs as a way of deepening cooperation between the two churches;
    - (iv) to take action in these matters at provincial/synodical level at the appropriate time.

We prayerfully commit our work to our respective churches in Africa, asking that God guide the reflection, deliberations and actions ahead—in Jesus Christ, by the Holy Spirit.

The Rt Revd Dr Sebastian Bakare    The Rt Revd Dr Ambrose Moyo  
Anglican Co-Chair    Lutheran Co-Chair

### **Commission Members—Anglican**

The Rt Revd Dr Sebastian Bakare, Church of the Province of Central Africa (Co-Chair)

The Most Revd Donald Mtetemela, Anglican Church of Tanzania (represented at the Nairobi meeting by the Rt Revd Simon Elilekia Makundi)

Dr Denise Ackerman, Church of the Province of Southern Africa (represented at the Nairobi meeting by the Revd Peter Monageng)

The Rt Revd Moses Njeru Njue, Anglican Church of Kenya

The Rt Revd Kobina Adduah Quashie, Church of the Province of West Africa  
The Rt Revd Josiah Idowu-Fearon, The Church of Nigeria—Anglican Communion  
(unable to attend the Nairobi meeting)

*Staff:* The Revd Canon David Hamid, Anglican Communion Office

## **Commission Members—Lutheran**

The Rt. Revd Dr Ambrose Moyo, The Evangelical Lutheran Church in Zimbabwe  
(Co-Chair)

Mrs. Amarech Getachew, The Ethiopian Evangelical Church Mekane Yesus (LUCCEA)

The Rt Revd Owdenburg Mdegella, The Evangelical Lutheran Church in Tanzania  
(LUCCEA) (unable to attend the Nairobi meeting)

The Revd Dr Thomas Nyiwe, The Evangelical Lutheran Church of Cameroon (LUCWA)  
(unable to attend the Nairobi meeting—visa not obtained)

The Revd Edward R. Ishaya, The Lutheran Church of Nigeria (LUCWA)  
(unable to attend the Nairobi meeting—visa not obtained)

The Revd Elfrieda Katjezumo, The Evangelical Lutheran Church in the Republic of  
Namibia (LUCSA) (unable to attend the Nairobi meeting)

Bishop Dr Ndanganeni Petrus Phaswana, The Evangelical Lutheran Church in Southern  
Africa (LUCSA) (New Co-Chair after this meeting)

*Staff:* The Revd Sven Oppegaard, The Lutheran World Federation  
Mr Muloko Kongola, LWF Regional Office Manager

LUCCEA = Lutheran Communion in Central and Eastern Africa

LUCWA = Lutheran Communion in Western Africa

LUCSA = Lutheran Communion in Southern Africa

# Growth in Communion

Report for the Anglican-Lutheran International Working Group  
2000-2002

## **The nature and status of the present report**

This Report "Growth in Communion" is the outcome of the Anglican-Lutheran International Working Group which met for the first time in February 2000, appointed by the Anglican Communion and the Lutheran World Federation, and concluded its work in May 2002. The background and mandate of the Working Group are described in the Introduction.

The Anglican Communion and the Lutheran World Federation have sponsored this bilateral Working Group. They are not, however, responsible for the content of the report and its recommendations. The descriptions and analyses that the report provides, and the recommendations that are made, are presented to the representative bodies of the two world communions for their consideration and possible action.

## **I. Introduction**

1. Anglicans and Lutherans began formal conversations at the world level in 1970. While Anglicans and Lutherans had no history of mutual condemnation or recrimination, difficulties in union negotiations involving Lutherans and Anglicans, especially in Asia and Africa in the 1950s and 1960s, indicated the need for such conversations. That first dialogue resulted in the Pullach Report of 1972, which surveyed the range of issues affecting Anglican-Lutheran relations. While discovering extensive agreement, the dialogue also discovered significant differences over apostolicity and episcopal ministry. The Report urged both closer cooperation and continuing dialogue.
2. The Anglican Consultative Council and the Lutheran World Federation convened a Joint Working Group in 1975 to review responses to the Pullach Report and to chart further work. The Group suggested that regional dialogues be pursued in Europe, Africa, and North America. Dialogue took place in the first and third of these regions over the next eight years.
3. A new Joint Working Group was convened in 1983. Their Cold Ash Report surveyed the state of Lutheran-Anglican relations and explored the concept of 'full commun-

ion' (cf. section III, B) as a description of the life together sought in Anglican-Lutheran ecumenical efforts. They also called for the creation of an Anglican-Lutheran International Continuation Committee (ALICC), with a mandate to foster dialogue at the world-wide level and to help make the results of the various national and regional Anglican-Lutheran dialogues contribute to progress elsewhere.

4. Between 1986 and 1996, ALICC (later renamed the Anglican-Lutheran International Commission) sponsored consultations on *episcopate* and the episcopate, leading to the Niagara Report (1988), and on the diaconate, leading to the Hanover Report (1996). It also sponsored a series of conferences to further Anglican-Lutheran relations in Eastern and Southern Africa. Its work contributed significantly to the breakthroughs in Anglican-Lutheran relations that have recently occurred in Northern Europe (the Porvoo Common Statement), the USA (Called to Common Mission), and Canada (the Waterloo Declaration).
5. Following the 1997 Assembly of the Lutheran World Federation and the 1998 Lambeth Conference, the present Anglican-Lutheran International Working Group was appointed. It met for the first time in February 2000. Its terms of reference are:
  - a) To monitor the developments and progress in Anglican-Lutheran relations in the various regions of the world and, where appropriate, encourage steps toward the goal of visible unity.
  - b) To review the characteristics and theological rationales of current regional and national dialogues and agreements, particularly with reference to the concept of unity and to the understanding of apostolicity and episcopal ministry. This review would include an evaluation of their consistency and coherence with each other and with Anglican-Lutheran international agreed statements and would take note of issues of wider ecumenical compatibility.
  - c) To explore the implications of regional developments for deepening and extending the global relationships between the Anglican and Lutheran Communion.
  - d) To propose forms of closer contact and *cooperation* between the international instruments of both communions, in specific projects and programmes and in addressing practical issues.
  - e) To advise whether an Anglican Lutheran International Commission should be appointed and to recommend the issues that require further dialogue.

Over three meetings (Virginia, USA 2000; Skálholt, Iceland 2001; Porto Alegre, Brazil 2002), the International Working Group has pursued its work under these terms of reference. This report gives a picture of the present state of Anglican-Lutheran relations, analyses issues raised by the present relations between us, and recommends future action.

## II. Review of Progress

### A. General Factors

#### a) Practical Steps

6. *The Niagara Report* sets out four practical steps by which Anglicans and Lutherans can realise full communion.

Step 1: Regional or national churches recognise each other as sharing the same faith and hence as being a 'true Church of the Gospel'.

Step 2: Create provisional structures to express the degree of unity so far achieved and promote further growth. Examples of how to further growth included among other things: eucharistic sharing, regular meetings of church leaders, invitation to speak at each other's synods, creating common agencies, joint theological education and mission programmes, limited interchange of ministers, and the twinning of congregations.

Step 3: The exploration of changing particular practices with respect to *episcopate* and the full recognition of ministries

Step 4: Public declaration and celebration of full communion, after which 'joint consecration and installation of bishops and ordinations of new ministers should be possible.'

#### b) Common Witness and Action

7. As the various regions began their mutual dialogues (some having begun long before Niagara), other issues emerged as important. Niagara concentrated on the issue of *episcopate* in relation to the mission of the Church because ALICC had asked it to do so, but regions quickly identified other areas of concern. Picking up the theme of mission from Niagara, some churches shifted the focus more towards common witness and action in the world than on issues of ministry *per se*, although ministry questions have historically been the most neuralgic between the two communions.

#### c) Contexts

8. Because Lutherans and Anglicans have approached unity on a regional or national basis, the context of their conversations has influenced the style, content and outcome of agreements. The differing patterns of exercising *episcopate* among the Lutheran churches have meant that in some places mutual recognition of ordained ministries is easier than in others. The churches which are signatories to both the Meissen and Reuilly agreements

in Europe include Anglican churches on the one hand and Lutheran, United and Reformed churches on the other. The pressing needs of mission have made some churches more interested in getting on with common projects than in addressing questions of order. The differences in demographics and geography have also played a role: for the state churches of Europe, it is possible to imagine one episcopal ministry in each place, but for the churches outside Europe, overlapping jurisdictions will be a reality for the foreseeable future.

## **B. Regional Agreements**

9. The various regional agreements, where agreements have been entered into or where Churches are engaged in active dialogue, will be examined with respect to 8 factors:
  - a) context
  - b) origin of the dialogue
  - c) agreement in faith and ecclesial recognition (Step 1)
  - d) current state of development (Steps 2-4)
  - e) commitment to common mission
  - f) definition of proximate and ultimate goals
  - g) particular issues arising from the context
  - h) mutual accountability within the agreements

Issues of possible anomalies raised by the regional agreements, the particular terminology with respect to the goal of unity, and matters of coherence with other dialogues and within the two World Communions are addressed later in the report.

10. In the analysis which will follow in Section III, our report focuses in greater depth on the most mature agreements: *The Meissen Agreement* (Church of England and the German Evangelical churches, 1988), *The Porvoo Common Statement* (The British and Irish Anglican churches and the Nordic and Baltic Lutheran churches in the Nordic and Baltic nations, 1992), *The Reuilly Common Statement* (the British and Irish Anglican churches and the Lutheran and Reformed Church in France, 1997), *Called to Common Mission* (ELCA and ECUSA, 1999), *The Waterloo Declaration* (The Anglican Church of Canada and the Evangelical Lutheran Church in Canada, 1999), and *Covenanting for Mutual Recognition and Reconciliation* (Anglicans and Lutherans in Australia; draft proposal of September, 1999) In addition we took note of earlier documentation dealing with eucharistic sharing in North America, prior to the present agreements (*Agreement on Interim Eucharistic Sharing* 1982).

**a) Africa**

*Context*

11. In Africa there are around 36.7 million Anglicans and 10.6 million Lutherans. Anglicans and Lutherans find themselves together in places where Anglican and Lutheran missions coincide. Thus there is cooperation between Anglicans and Lutherans in Malawi, Namibia, Zimbabwe, Tanzania and South Africa. The goal of a pan-African agreement is challenged by the geography of a vast continent, the differing histories, and the cost of gathering people.

*Origin of Dialogue*

12. Formal dialogue was encouraged by ALIC, beginning with an African Anglican/Lutheran Consultation on Ecclesiology in Harare in 1992. Most recently, the All Africa Anglican Lutheran Commission was established, which held its first meeting in Nairobi in April, 2001.

*Agreement in Faith/Ecclesial Recognition*

13. 'Both Anglicans and Lutherans belong to the One, Holy, Catholic and Apostolic Church, which we confess in the Nicene Creed.' Although the Nairobi report states agreement in faith, there has not been a formal commitment to mutual ecclesial recognition (step 1 of Niagara).

*Steps to Communion (Steps 2 to 4 in Niagara)*

14. The Commission proposes that:
  - a) in countries where Anglican-Lutheran cooperation is already experienced this should be intensified and nurtured towards official relationships of communion;
  - b) in countries where Anglicans and Lutherans coexist but where there are no bilateral relationships between the two churches, immediate contact be encouraged between the appropriate authorities at the national level to consider ways of cooperation;
  - c) in both these cases, the following steps be taken by the churches involved:
    - (i) to undertake education at grass-roots level to bring about knowledge and understanding of each church as to history, liturgy, doctrine, church order and polity;
    - (ii) to exchange visits, extend mutual invitations to each other's synods, hold discussions, and engage in other forms of getting to know each other;

- (iii) to plan and carry out together joint theological education, lay training, women's and children's programmes as a way of deepening cooperation between the two churches;
- (iv) to take formal action in these matters at provincial/synodical level as soon as the time is right.

Some of these projects are envisaged in Step 2 of Niagara, but there is not yet a call to formalise eucharistic sharing which in many cases already occurs informally.

### *Commitment to Common Mission*

15. Mission for the sake of the healing of the world, and for justice, is the context of the conversations in Africa. "The tough realities that impact on the daily life of the churches have been central in these discussions. Anglicans and Lutherans in Africa are convinced that it is in taking these realities into account in a common, ecumenical way, that the churches will be strengthened, both in service and in witness to Christian unity." (Nairobi §4)

### *Definition of Proximate and Ultimate Goals*

16. Proximate Goals: "The vision which guides our deliberation is that of a united African Church with an African identity, in which Anglicans and Lutherans are in full communion and visible unity with one another. We look forward to a unique liturgical unity so that we may worship God as one church. We hope for a spirit of generosity which will accommodate our cultural and regional differences, so that we can celebrate our God-given diversity. We commit ourselves to the proclamation and teaching of the Gospel as our primary task. We hope to foster ecumenical fellowship throughout all levels of our churches and to be steadfast in the tasks of evangelism, mission and social activism as imperatives of the Gospel of our Lord and Saviour, Jesus Christ". (Report of the Interim Committee of the African Anglican-Lutheran Consultation, Harare, 1999)
17. Ultimate Goal: "As there is essentially only one ecumenical movement, an issue at stake in this bilateral dialogue is not only how this particular dialogue can contribute to a closer communion between the churches involved, but also how it can serve the wider cause of Christian unity. The question must be kept alive, therefore, how the positive developments taking place between Anglicans and Lutherans in Africa can contribute to Christian unity in Africa and indeed in the world at large." (Nairobi §5)

*Particular Issues Arising from the Context*

18. The chief commitment is to mutual cooperation and action to meet the pressing social needs of African society. To this end, education about one another's churches is essential. Doctrinal questions, and questions of order, have not emerged at this point as central to the relationship.

*Mutual Accountability within the Agreements*

19. A Commission has been established for all of Africa which will stimulate action between the churches at the national level. At this stage, cooperation is being encouraged in education, theological education, visits, invitations to each other's synods, and pastoral work. It is premature to speak of mutual accountability.

**b) Australia**

*Context*

20. In Australia there are around 94,000 Lutherans and 4,000,000 Anglicans.

*Origin of Dialogue*

21. Dialogue between the Anglican Church of Australia and the Lutheran Church in Australia began in 1972 and has produced combined statements on the eucharist and on ministry, agreed statements on baptism and on *episcopate* and unity, as well as information and guidance regarding Anglican-Lutheran marriages. Some practical cooperation is already in place, from consultation at the Heads of Churches level to local pastoral arrangements for eucharistic hospitality in special circumstances.

*Agreement in Faith/Ecclesial Recognition*

22. These churches identify the following areas in which they believe and practice a shared faith: the Bible, God's will and commandment, the Gospel, the creeds, liturgical worship, the church, Baptism, the Lord's Supper (Eucharist), membership in the church, pastoral office and ordained ministry, orders of ministry and the episcopal office, a common hope and mission. Their agreements are set out in Appendix 1 of *Common Ground*. The Covenant, if adopted, would declare "We recognise each other as churches that, despite our failings, stand in the continuity of apostolic faith and ministry" (Step 1 of Niagara)

*Steps Toward Communion (Steps 2 to 4 of Niagara)*

23. In January, 2001 the Anglican-Lutheran Dialogue in Australia published *Common Ground: Covenanting for Mutual Recognition and Reconciliation*. It is "a plan for the future on the basis of common confession and practice. It is not a declaration of church union but a solemn pledge to walk together towards that goal." No formal decision has been made by the churches involved to date.
24. Under this covenant each church would be able to invite and welcome the members of the other church in a particular locality to share in Holy Communion and to receive pastoral care according to need (Step 2 of Niagara). Particular local agreements are to be negotiated at the level of the diocese and district, and are to be made on the following basis:
- a) Joint public profession, by participating congregations, of the catholic faith as contained in the Nicene Creed.
  - b) An undertaking to respect the distinctive traditions enshrined in the Augsburg Confession and the Book of Common Prayer with the Thirty-nine Articles of Religion.
  - c) Joint commissioning of clergy by the local Anglican bishop and Lutheran president.

*Commitment to Common Mission*

25. 'A common hope and mission' is identified as one of the areas of shared faith believed and practiced (*Common Ground* §3.1). This is articulated in Appendix 2 §19: "We are called to work now for the furtherance of justice, to seek peace and to care for the created world, and to live responsibly in all areas of life. The obligations of the Kingdom are to govern our life in the church and our concern for the world." In the Covenant, the churches would "pledge to work together to develop joint participation in mission and witness" (§4.1).

*Definition of Proximate and Ultimate Goals*

26. Proximate Goals: The document has been presented to the churches in the hope that they "can affirm the stated agreement in faith and practice as a sufficient basis for negotiating a national covenant for eucharistic hospitality and a recognition of each Church's ministry. This agreement would first be implemented at the local level for the pastoral care of our members." (Foreword to *Common Ground*)
27. Ultimate Goal: The final goal has so far been described as "a concordat for full communion and reconciliation of ministries". (Foreword to *Common Ground*)

*Particular Issues Arising from the Context*

28. There are different emphases in the two churches in Australia on matters of confession, ministry and *episcopate*. The *Common Ground* statement is a theological document which provides a basis for further work. It appears to be the basis for negotiating a national covenant, rather than a covenant itself.

*Mutual Accountability within the Agreement*

29. The document in circulation for study is the basis for the preparation of a covenant between the Churches. It is premature to speak of mutual accountability.

**c) Brazil**

*Context*

30. In Brazil there are around 714,000 Lutherans and 103,021 Anglicans. Brazilian Lutherans and Anglicans are both participants in minority churches in a predominantly Roman Catholic country. They have been active participants alongside other churches for many years in the *Conselho Nacional das Igrejas Cristãs* (CONIC, National Council of Christian Churches).

*Origin of Dialogue*

31. The National Anglican-Lutheran Committee met from 1984 to 1991. They measured their common stance by the Niagara Report of 1987. Steps are presently being taken to reactivate the dialogue.

*Agreement in Faith/Ecclesial Recognition*

32. The two churches 'accept the authority of the canonical scriptures of the Old and New Testament and... read both liturgically during the ecclesiastical calendar'. They 'accept the Creeds of the Ancient Church... and confess the same basic Trinitarian and Christological doctrine, for which these Creeds are testimony. So, we believe that Jesus of Nazareth is true God and true man and that God is authentically identified as the Father, Son and Holy Spirit.' (Declaration of the National Anglican-Lutheran Committee). There does not appear at this point to be a call for the churches to recognise each other as churches of the Gospel.

*Steps Toward Communion (Steps 2 to 4 of Niagara)*

33. The Committee made a 'Declaration' in 1991 which identifies agreement on common faith, similar orders of liturgy, baptism, eucharist, the Gospel, justification, the Church, the mission of the Church, baptismal and ordained ministry, the episcopate, and hope for the kingdom of God. No formal decision has been made by either Church involved. A programme of joint theological education for Lutherans and Anglicans is to begin next year.

*Commitment to Common Mission*

34. "This is not only a doctrinal dialogue, but a human dialogue about action on issues. The people of Brazil are not interested in asking for confessions of faith, but about how Christians live the faith. The call is to act for transformation of society."

*Definition of Proximate and Ultimate Goals*

35. At this point, there is no definition of either proximate or ultimate goals.

*Particular Issues Arising from the Context*

36. As the dialogue is in a preliminary stage of development particular issues which will need to be addressed have not yet been identified.

*Mutual Accountability within the Agreement*

37. The relationship is in an early stage of development. The commitment is to work together in mission, service and education.

**d) Canada**

*Context*

38. Lutheran churches in Canada emerged from many different settlements from all the European countries with Lutheran identities. They operated with different ecclesiologies, depending on the tradition of the country of origin, and the influence of pietist movements. After a century of smaller mergers, the Evangelical Lutheran Church in Canada was formed in 1986. As part of the merger agreement, the five synods and the national church installed persons in oversight with the title of bishop. There are approximately 200,000 Lutherans in the ELCIC. The Lutheran Church, Canada, about one third the size of the ELCIC,

is affiliated with The Lutheran Church – Missouri Synod in the USA and is not party to ecumenical agreements.

39. The Anglican Church of Canada has about three million adherents according to census identification, but is closer to 800,000 in terms of active members. The difference in size, and geographical distribution of Anglicans and Lutherans, have been factors in the relationship. For example, the Province of Newfoundland and Labrador, in which 18% of Anglicans live, has no Lutheran congregations, while on the Prairies, both Lutherans and Anglicans are fairly evenly matched in numbers, albeit in small, scattered, and diminishing communities.

#### *Origin of Dialogue*

40. Inspired by activity in the US, dialogue in Canada began in 1983. The first set of meetings (Canadian Lutheran-Anglican Dialogue I) issued in a Report and Recommendations which included agreed statements on Justification, the Eucharist, Apostolicity, and the Ordained Ministry and called for an interim sharing of the eucharist. This agreement was entered into in 1989.

#### *Agreement in Faith/Ecclesial Recognition*

41. On the basis of the theological work of CLAD I, the two churches 'acknowledge that both our churches share in the common confession of the apostolic faith'. (Step 1 of Niagara).

#### *Steps Toward Communion (Steps 2 to 4 of Niagara)*

42. CLAD II engaged in a major study of *The Niagara Report*, called for the removing of any impediments for members to be received into each other's church, encouraged local congregations to take on joint actions in mission and service, made provision for clergy to serve in each other's churches in special situations, and called for the preparation of a proposal for full communion. (Step 2 of Niagara)
43. *The Waterloo Declaration* was prepared by a Joint Working Group. Waterloo makes a series of acknowledgements and affirmations leading to the recognition and interchangeability of ordained ministries, and a series of commitments to live out the reality of full communion (Step 3 of Niagara). In July 2001 it was overwhelmingly approved by the governing bodies of both churches, and on July 8, 2001 the churches entered full communion by the signing of Waterloo at a joint eucharist (Step 4 of Niagara).

*Commitment to Common Mission*

44. Waterloo §1 begins with a reference to John 17, where Jesus prayed for unity "so that the world may believe". "Christians have begun to see the fulfilment of Jesus' words as they unite in action to address the needs of local and global communities." Commitments 5 and 6 of Waterloo call for the establishment of 'appropriate forms of collegial and conciliar consultation on significant matters of faith and order, mission and service' and 'regular consultation and collaboration among members of our churches at all levels to promote the formulation and adoption of covenants for common work in mission and ministry, and to facilitate learning and exchange of ideas and information on theological, pastoral, and mission matters.'

*Definition of Proximate and Ultimate Goals*

45. Proximate: Full communion is described as "a relationship between two distinct churches or communions in which each maintains its own autonomy while recognising the catholicity and apostolicity of the other, and believing the other to hold the essentials of the Christian faith. In such a relationship communicant members of each church would be able freely to communicate at the altar of the other and there would be freedom of ordained ministers to officiate sacramentally in either church. Specifically in our context we understand this to include transferability of members; mutual recognition and interchangeability of ministries; freedom to use each other's liturgies; freedom to participate in each other's ordinations and installations of clergy, including bishops; and structures for consultation to express, strengthen and enable our common life, witness, and service, to the glory of God and the salvation of the world."
46. Ultimate: Commitment 9 of Waterloo pledges the churches 'to continue to work together for the full visible unity of the whole Church of God'.

*Particular Issues Arising from the Context*

47. The main issue on which Waterloo focused was episcopal ministry and finding common ground in understanding the relationship of *episcopate* and the apostolicity of the church. There were particular ways in which this issue had been treated in Canada which made it possible for a broader interpretation of the phrase 'episcopally ordained' to be applied within the parameters of Anglican Canon Law, thus eliminating any canonical requirement for the re-ordination of ordained Lutheran ministers.

*Mutual Accountability within the Agreement*

48. Commitment 5 of Waterloo commits the churches "to establish appropriate forms of collegial and conciliar consultation on significant matters of faith and order, mission and service". Commitment 6 is "to encourage regular consultation and collaboration among members of our churches at all levels, to promote the formulation and adoption of covenants for common work in mission and ministry, and to facilitate learning and exchange of ideas and information on theological, pastoral, and mission matters". Commitment 7 is "to hold joint meetings of national, regional and local decision-making bodies wherever practicable". Commitment 8 establishes "a Joint Commission to nurture our growth in communion, to coordinate the implementation of this Declaration, and report to the decision-making bodies of both our churches".

**e) Europe**

49. The home territory of both Lutheran and Anglican churches, Europe has three different agreements among them. Churches signatory to the Porvoo Agreement "value... the sign of the historic episcopal succession". (Porvoo §57). The churches signatory to Meissen and Reuilly do not share a common view of the episcopate, and the agreements are further complicated by the presence in these dialogues of Reformed and United churches.
50. The Anglican jurisdictions involved in dialogue with Lutherans in Europe are as follows:
- The Church of England (Porvoo, Meissen and Reuilly): 43 dioceses in England and one in mainland Europe; 27,000,000 members
  - The Scottish Episcopal Church (Porvoo, Reuilly): seven dioceses; 53,000 members
  - The Church of Ireland (Porvoo, Reuilly): 12 dioceses in Northern Ireland and the Republic of Ireland; 376,000 members
  - The Church in Wales (Porvoo, Reuilly): six dioceses; 90,300 members.
51. The Lutheran Churches which have been involved in dialogue with Anglicans in Europe are as follows:
- The Evangelical Lutheran Church of Finland (Porvoo): eight dioceses; 4,600,118 members
  - The Evangelical-Lutheran Church of Iceland (Porvoo): one diocese with two suffragan sees; 247,245 members
  - The Church of Norway (Porvoo): 11 dioceses; 3,800,000 members
  - The Church of Sweden (Porvoo): 13 dioceses; 7,399,915 members

- The Estonian Evangelical-Lutheran Church (Porvoo): one diocese; 200,000 members
  - The Evangelical-Lutheran Church of Lithuania (Porvoo): one diocese; 30,000 members
  - The Evangelical Church in Germany (Meissen): a communion of 24 member churches, most Landeskirchen or territorial churches, some are Lutheran, some reformed and some united): 26,800,00 members
  - The Church of the Augsburg Confession of Alsace and Lorraine (Reuilly): seven inspectorates; 195,000 members
  - The Evangelical Lutheran Church of France (Reuilly): two inspectorates; 40,000 members.
52. The Evangelical-Lutheran Church in Denmark and the Evangelical-Lutheran Church of Latvia both participated in the Porvoo conversations but have not as yet signed the agreement. The Reuilly Agreement includes two Reformed Churches: The Reformed Church in France and the Reformed Church of Alsace and Lorraine.
53. In Europe there is a major shift from the time of the Reformation, when it was assumed that virtually all Christians (apart from dissenters) were members of the state church, towards a new pluralist context which is both multi-faith and secular. Anglicans and Lutherans do not share the same territory to any large extent, but there are overlapping jurisdictions. Anglicans have congregations in the Nordic and Baltic countries, and Lutherans—some signatory to agreements and some not—have congregations in Britain and Ireland.
54. Further complicating the situation is the existence of several overlapping Anglican jurisdictions—ECUSA and the Church of England both have parishes in Europe, while the Spanish Reformed Episcopal Church and the Lusitanian Church, both member churches of the Anglican Communion, are now also signatories to Porvoo. There is discussion of a 'Communion of Porvoo Churches' which is composed of member churches of two other Communions—the Anglican Communion and the Lutheran World Federation. At the same time, there is a commitment to bring about one episcopal pattern for Europe, and talks are proceeding among the participants and the Old Catholic churches.

### *Origin of Dialogue*

55. **Meissen:** Dialogue was initiated in 1983, the 5<sup>th</sup> centenary of the birth of Martin Luther. At public celebrations, the Archbishop of Canterbury proposed that closer relations be established between the Church of England and the Evan-

gelical Churches in both German republics (GDR and FGR). Formal dialogue began in 1987 and concluded with the Meissen Common Statement in 1988.

56. **Porvoo:** A series of Theological Conversations took place from 1909-1951 between Anglicans and Lutherans in the Nordic and Baltic region. These led to various interim agreements in the 1930s and 1950s. New conversations were held between 1989-1992 on the joint initiative of the Archbishops of Canterbury and Uppsala. The aim was to move forward from the previous existing piecemeal agreements (step 2 of Niagara), to resolve long-standing difficulties about episcopacy and succession, and on the basis of a sufficient consensus on the faith, sacramental life and ministry, to establish communion (step 4 of Niagara) and share a common mission.
57. **Reuilly:** The Lutheran and Reformed Churches in France were excited by the possibilities modelled in Meissen. The different circumstances of the churches in France made it difficult for them to simply sign on to Meissen, and a separate dialogue was called for in 1989. Thus in 1992, a dialogue was initiated between the British and Irish Anglican Churches and the French Lutheran and Reformed Churches.

### *Agreement in Faith/Ecclesial Recognition*

58. **Meissen:** Building on *The Niagara Report*, chapter 3, the Meissen Common Statement makes 10 common statements of agreed faith: on the Scriptures, the Creeds and Christology, the liturgy, baptism, eucharist, justification, the Church, mission, *episcopate*, and hope for the kingdom of God. This was largely taken from *The Niagara Report*.
59. The Declaration, on the basis of this shared faith, "acknowledges one another's churches as churches belonging to the One Holy and Apostolic Church of Jesus Christ and truly participating in the apostolic mission of the whole people of God". (Step 1 of Niagara).
60. **Porvoo:** The Porvoo Common Statement makes statements on the same 10 topics as Meissen, although in a slightly rearranged and expanded form. On the basis of this agreement, the Porvoo Declaration makes the same statement of recognition as Meissen (Step 1 of Niagara).
61. **Reuilly:** The Reuilly Common Statement makes statements on the same 10 topics as Meissen, in the same order as Porvoo, but somewhat changed in wording. On the basis of this agreement, the Reuilly Declaration, made on 3 July 2001,

makes the same statement of recognition as Meissen (Step 1 of Niagara). Some sections are enhanced from Meissen: 'The Apostolicity of the Church and Ministry' (section VI) and 'Wider Ecumenical Commitment' (section IX,B.)

*Steps Towards Communion (Steps 2 to 4 of Niagara)*

62. **Meissen:** The agreement was approved in 1991 by the General Synod of the Church of England, by the responsible bodies of the Federation of the Evangelical Churches and its member churches and by the EKD and its member churches. (By the time of the signing of the agreement, Germany had been reunited). The stage which was reached was stage 2 of Niagara, involving the establishment of provisional structures and the commitment to common life and mission. In terms of mutual recognition of ministry Meissen encouraged the ordained ministers of the churches, in accordance with their rules, "to share in the celebration of the eucharist in a way which advances beyond mutual eucharistic hospitality but which falls short of the full interchangeability of ministers." (Meissen 17 B vi).
63. **Porvoo:** This agreement built on earlier dialogues, applied the insights of Niagara, and anchored doctrinal discussions firmly in the mission context of Northern Europe. It broke new ground by spelling out a deeper understanding of apostolicity, of the episcopal office and of historic succession as 'sign'. Significantly the Porvoo Declaration included an acknowledgement "that the episcopal office is valued and maintained in all our churches...", as well as commitments "to welcome persons episcopally ordained in any of our churches... without re-ordination" and "to invite one another's bishops normally to participate in the laying on of hands at the ordination of bishops..." (Porvoo §58 a (vi) and b (v) and (vi)). This agreement (step 4 of Niagara) was synodically approved by the British and Irish Anglican Churches and by most of the Nordic and Baltic Lutheran Churches (not Denmark and Latvia). It was celebrated and formally signed in 1996 at Trondheim, Tallinn and London.
64. **Reuilly:** In 1999 the dialogue was concluded and in 2001 the agreement was signed and celebrated, first in Canterbury then in Paris. Again, like Meissen, the stage reached was stage 2 of Niagara, involving agreement "to share a common life in mission and service, praying for and with one another and working towards the sharing of spiritual and human resources; to welcome one another's members to each other's worship and to receive pastoral ministrations; to welcome one another's members into the congregational life of each other's churches". While Reuilly encourages shared worship, the nature of the participation of ordained ministers in each other's worship "still falls short of the full interchangeability of ministers" (Reuilly §46 b iv).

*Commitment to Common Mission*

65. **Meissen:** "We commit ourselves to share a common life and mission." (17B) In the acknowledgement of each other as churches it is asserted that they truly participate 'in the apostolic mission of the whole people of God'. (17Ai)
66. **Porvoo:** This report was published under the title *Together in Mission and Ministry* and has a major section on 'our common mission today' (§§10-13), concluding 'our churches are called together to proclaim a duty of service to the wider world and to the societies in which they are set.' (13) In its portrait of a Church living in the light of the Gospel, Porvoo notes that 'it is a Church with a mission to all in every race and nation...' and 'it is a Church which manifests through its visible communion the healing and uniting power of God amidst the divisions of humankind'. 'It is a Church in which the bonds of communion are strong enough to enable it to bear effective witness in the world,... and to share its goods with those in need.' (20) In the Declaration itself, Porvoo picks up the theme of Meissen 17ai (58ai) and makes a commitment 'to establish forms of oversight so that our churches may regularly consult one another on significant matters of faith and order, life and work' (58bviii).
67. **Reuilly:** "The Church exists for the glory of God and to serve, in obedience to the mission of Christ, the reconciliation of humankind and all creation. Therefore the Church is sent into the world as a sign, instrument and foretaste of a reality which comes from beyond history—the kingdom, or reign of God." (18) The Commitments section begins with a commitment to share a common life and mission, seeking appropriate ways to do this. (46bi)

*Definition of Proximate and Ultimate Goals*

68. **Porvoo:** Proximate Goals: "The aim of these Conversations was to move forward from our existing piecemeal agreements towards the goal of visible unity" (Porvoo §6). Such a level of communion is described as entailing "agreement in faith together with the common celebration of the sacraments, supported by a united ministry and forms of collegial and conciliar consultation in matters of faith, life and witness" (Porvoo §28).
69. Ultimate Goal: "Set before the Church is the vision of unity as the goal of all creation (Eph. 1) when the whole world will be reconciled to God (2 Cor. 5) (Porvoo §27). This agreement is seen as a step towards the visible unity which all churches committed to the ecumenical movement seek to manifest" (Porvoo §60).

70. **Meissen:** Proximate Goals: The Churches in the Meissen Agreement are committed "to strive for the 'full, visible unity' of the body of Christ on earth" while recognising that the characteristics of that unity will become clearer as the Churches grow together. "That full, visible unity must include: a common confession of the apostolic faith in word and life... The sharing of one baptism, the celebration of one eucharist and the service of a reconciled, common ministry... bonds of communion which enable the Church at every level to guard and interpret the apostolic faith, to take decisions, to teach authoritatively, to share goods and to bear effective witness in the world. The bonds of communion will possess personal, collegial and communal aspects". (Meissen §§7, 8).
71. **Ultimate Goal:** "Our growing together is part of a wider movement towards unity within the one Ecumenical Movement (Meissen §13).
72. **Reuilly:** Proximate Goals: The Reuilly agreement brings the churches to a stage along the way to full visible unity. It is described as 'mutual recognition' which for Lutheran and Reformed Churches "entails full communion, which includes full interchangeability of ministries". Anglicans see this stage as a recognition or acknowledgement which leads to a further stage as "the reconciliation of churches and ministries" (Reuilly §27).
73. **Ultimate Goal:** The goal of full visible unity described in Reuilly is reminiscent of Meissen. It includes: "A common proclamation and hearing of the gospel, a common confession of the apostolic faith in word and action... The sharing of one Baptism, the celebrating of one eucharist and the service of a common ministry (including the exercise of ministry of oversight, *episcopate*)... Bonds of communion which enable the Church at every level to guard and interpret the apostolic faith, to take decisions, to teach authoritatively, to share goods and to bear effective witness in the world. The bonds of communion will possess personal, collegial and communal aspects." (Reuilly §23). There is explicit recognition of "wider ecumenical commitment" which involves deepening relationships within and between our three world communions and supporting efforts towards closer communion between Anglican, Lutheran and Reformed churches in Europe and in those parts of the world where good relations between our church families exist" (Reuilly §39).

*Particular Issues Arising from the Context*

74. **Porvoo:** All the participating churches were episcopally ordered, although not all the bishops, up to now, were in historic succession. The tiny minority of clergy not episcopally ordained are not covered by the agreement.

75. **Meissen:** The theological conferences have given further attention to disagreement about the nature of the historic episcopate, which has not yet been resolved. The possibility of establishing local ecumenical projects in Germany is seen as a fruitful way forward.
76. **Reuilly:** Despite the high degree of theological agreement on the understanding of ministry and ordination, there is work yet to be done on the issue of historic episcopal succession, the understanding of the threefold nature of the one ministry, eucharistic presidency, women in ministry of oversight and the process of formally uniting the ministries. (Reuilly §43).

*Mutual Accountability within the Agreements*

77. The Porvoo Contact group was set up in 1996 to foster implementation of the Porvoo agreement. It holds annual meetings and sponsors a Theological Conference. The Porvoo Panel in England encourages and monitors the development of active Porvoo links by parishes, dioceses and central bodies.
78. The Meissen Commission, established in 1991, oversees the implementation of that agreement. It also holds a Theological Conference and sponsors parish links and visits.
79. A Contact Group will be established for Reuilly and they may hold joint theological conferences with Meissen counterparts.

**f) USA**

*Context*

80. The Episcopal Church in the United States of America (ECUSA) and the Evangelical Lutheran Church in America (ELCA) are churches contiguous with each other within the USA. There are some exceptions to this national contextualisation, e.g. the ECUSA includes an extra-national province comprised of Mexico, Central America, Ecuador, Columbia, Venezuela, Haiti, and the Dominican Republic; the ELCA similarly includes the Bahamas beyond the borders of the USA.
81. Demographically, the ELCA has a membership of 5.1 million, just under twice the size of the ECUSA with 2.5 million, though Episcopalians are more evenly distributed throughout the country, while Lutherans feature in areas of heavy concentration and relative sparsity. In terms of mission both churches face the same problems and opportunities within American culture and its regional variations.

82. The ELCA came into constitutional being in 1988 as a merger of the ALC, LCA, and AELC which was both a welcome development and one which provided its own set of issues to the common ecumenical engagement.

*Origin of Dialogue*

83. Official dialogue was authorised in 1969 between the ECUSA and Churches of the Lutheran Council in the USA (ELCA predecessor bodies, and the Lutheran Church, Missouri Synod). LED I concluded its work in 1972 and submitted a positive report to the churches which was received without result largely due to the press of issues internal (but at the same time somewhat common, e.g. ordination of women, liturgical renewal, civil rights, etc.) to the churches.

*Agreement in Faith/Ecclesial Recognition*

84. A second series of LED was initiated in 1977 and the work of the dialogue submitted to national governing bodies of the churches in 1982 as a *Report and Recommendations*. As a result, with the exception of the LCMS, the churches accepted each other's baptism without exception, mutually recognised each other specifically as churches, and, more specifically, as churches where the Gospel was rightly preached and the sacraments rightly administered.

*Steps Toward Communion (Steps 2 to 4 of Niagara)*

85. On this basis a relationship of 'interim Sharing of the Eucharist' was established among ECUSA, on the one hand, and the American Lutheran Church (ALC), the Lutheran Church in America (LCA), and AELC, on the other hand. These churches also authorised a third series of LED (to begin in 1983) to consider other questions that remained to be resolved before full communion could be established between the traditions. LED III was specifically charged with further explication of the "implications of the Gospel" and the "ordering of ministry (bishops, priests, and deacons) within the total context of apostolicity."
86. Two official publications resulted from LED III: *Implications of the Gospel* (1988) and *Toward Full Communion and Concordat of Agreement* (1991). The latter part of the second document contains the actual proposal for full communion to be initiated and specified the actions that would be necessary to both churches. In brief, the ECUSA agreed to suspend the operation of its 'Preface to the Ordinal' in the Book of Common Prayer in order immediately to realise the interchangeability of ELCA and ECUSA presbyters while the

ELCA agreed to accept ECUSA clergy without requiring subscription to the Augsburg Confession. Mutual future participation in the consecration/installation of new bishops as part of the plan envisioned ultimate reconciliation of the churches respective episcopates.

87. After a six-year's process of reception by both churches under the auspices of a joint co-ordinating committee, the Concordat of Agreement came to a vote in 1997 at the national governing bodies of both the ELCA and ECUSA meeting within two weeks of each other. It was overwhelmingly passed by ECUSA's General Convention and failed of a required two-thirds majority by only six votes in ELCA's Churchwide Assembly. Subsequently, at ELCA initiative, a small team of theologians and ecclesial leaders appointed by presiding bishops of both churches met to formulate a revision of the *Concordat* that was designated *Called to Common Mission*. Following a reception process by both churches this document brought a revised proposal for full communion before both churches in the summer of 1999 (ELCA) and 2000 (ECUSA). Having passed both churches' highest governing bodies, a relationship of full communion was celebrated at the National Cathedral in Washington DC on the Feast of the Epiphany 2001 and regionally in following weeks and months.

*Commitment to Common Mission*

88. For CCM, unity and mission stand together at the heart of the church's life. In the final paragraph, for example, the agreement notes that "entering full communion... will bring new opportunities and levels of shared evangelism, witness, and service." It then relates the mission of the church to "the mission of the Son in obedience to the Father through the power and presence of the Holy Spirit." (§ 29)

*Definition of Proximate and Ultimate Goals*

89. The LED series had presumed that the goal of the dialogue was full communion as defined by agreement in the faith, sharing of worship and especially the sacraments, mutual ecclesial recognition, and interchangeability of ministries. The Concordat and CCM both relied upon the description of full communion in the Cold Ash Report to define the full communion being sought. This description was in line with the official ecumenical policies of the two churches. No distinction was made between proximate and ultimate goals. CCM (§§14, 29) explicitly notes the communion is to be grown into and so the relation is open to deepening as the two churches experience the possibilities and potential limitations of their new relation.

*Particular issues arising from the Context*

90. The wish to reconcile a continuing minority of Lutheran opposition to CCM led the ELCA Churchwide Assembly in 2001, at the unanimous urging of the ELCA Conference of Bishops, to unilaterally decide to provide a process whereby synodical bishops might permit exceptions "in unusual circumstances" to the rule that a bishop preside at all ordinations. This action was immediately addressed by the Presiding Bishop of The Episcopal Church as materially damaging to CCM and most unfortunate in its unilateral nature. At the time of the writing of this Report, no such exceptions to the rule of episcopal presidency at ordinations have been made. The round of ordinations in the summer of 2002 will be a test of the effects of this provision.
91. More positively, there are instances of ECUSA clergy serving Lutheran congregations and *vice-versa* under the authorisations required by the agreement. There are also joint congregations and joint projects in theological education.
92. Other issues revolve around establishing effective means at all levels of church life for mutual consultation not only to meet potentially divisive problems, but for the promotion of the means of common life and mission throughout the churches.

*Mutual Accountability in the Agreement*

93. The principal provision for mutual accountability in the relationship of full communion established between the ECUSA and the ELCA is found in §23 of *Called to Common Mission*. By this provision both churches authorised the establishment of a joint commission "fully accountable to the decision-making bodies of the two churches." It is envisioned that this joint commission will not only be consultative, but also, through its "work with the appropriate boards, committees, commissions, and staff," advise the churches regarding common decision-making "in fundamental matters that the churches may face together in the future." The authorization of this body simply enacts the definition of full communion that CCM proclaims at the outset, namely, that such full communion "includes the establishment of locally and nationally recognized organs of regular consultation and communication..." (CCM, §2) Other aspects of mutual accountability relate to the manner over time whereby the episcopates of both churches may be reconciled through conjoint participation in the ordination of bishops (CCM, §12) and whereby the office and ministry of bishop can be mutually subjected to periodic review for "evaluation, adaptation, improvement, and continual reform in the service of the gospel." (CCM §17)

**g) Other Regions**

94. Information was received from some regions where contact between Anglicans and Lutherans is at a very preliminary stage. The state of development is summarised below.

*India*

95. Lutherans in India are in dialogue with Anglicans who are not independent, but who form part of ecumenical church expressions (Church of North India, Church of South India). CNI and CSI are also part of a Joint Council, along with the Mar Thoma Church. Both Lutherans and Methodists wanted to be part of this wider dialogue. In order to be members of the Joint Council, churches must be in full communion with each other. Hence, the name of the Council has been changed to 'Communion of Churches in India', and constitutional amendments have been made which will allow other churches to join this fellowship. The existence of the ecumenical churches in India for common mission creates a unique context. It would appear that Lutherans (and Methodists) are being invited into a relationship which has itself been formed over many years of dialogue and sense of common mission. The proximate goal appears to be 'full communion'. There is no definition of an ultimate goal. At present there is no common statement of the faith involving Lutherans and Anglicans in India.

*Japan*

96. There are five Lutheran bodies in Japan, which have agreements among each other that require mutual affirmation of new actions by any one of them. This can make theological dialogue difficult. However, there are regular meetings between the Nippon Sei Ko Kei (The Anglican Communion in Japan) and the Evangelical Lutheran Church in Japan, and there is a desire for dialogue between them. There is no documentation available at present.

*Middle East*

97. In the 19th century a joint bishopric in Jerusalem was established which was later discontinued. The complexities of the political and social situation in the Middle East make it difficult to have theological dialogue. Both Anglicans and Lutherans are active participants in the Middle East Council of Churches, and share a common approach to their region. There was an attempt in the 1970s to bring Anglicans and Lutherans together. Concelebration at the eucharist by both bishops has occurred. Some clergy have served in interim ministry in

each other's churches. Joint services are held in Advent and Lent, and pulpit exchanges take place. At present no work has been done towards a common statement on the faith, nor the definition of proximate or ultimate goals.

*Hong Kong, Malaysia, Papua New Guinea, South East Asia*

98. In addition requests for information were sent to churches in Hong Kong, Malaysia, Papua New Guinea, and South East Asia. Hong Kong was the only one to reply, and it indicated that although there is ecumenical cooperation between Lutherans and Anglicans in the Hong Kong Christian Council, there are no particular bilateral agreements or dialogues.

### III. Evaluation of Consistency and Coherence in the Dialogues

99. The variety of recent national and regional Anglican-Lutheran dialogues and agreements has produced a rich, but potentially confusing network of relations. In line with its terms of reference, the International Working Group has examined two questions raised by this situation. First, are the various relations theologically consistent in their use of foundational documents, their concepts of unity, and their understanding of apostolicity and episcopal ministry? This question is addressed in this section with respect to Meissen, Porvoo, Reuilly, CCM, Waterloo and Covenanting for Mutual Recognition and Reconciliation. Second, what ecclesiological issues are raised by the imperfect character of this web of relations, in which churches, each in communion with some third church, are not in communion with each other? This question is addressed in section V.

#### A. Foundational Documents

100. Among the "issues remaining to be addressed" in the various Anglican-Lutheran regional dialogues, the 1998 Lambeth Conference included "the status of our foundational documents" (Lambeth Conference 1998, 248). The meaning of 'foundational documents' is not elaborated, but can be taken to refer to post-biblical texts, other than the shared ancient creeds, which each tradition appeals to as normative within its life. For Lutherans, confessionally important texts are gathered into the *Book of Concord*. Among the Lutheran churches, the Augsburg Confession and the Small Catechism occupy a central role. Anglicans have no clearly defined collection of texts, but the *Book of Common Prayer*, in its various national editions, including its Ordinal and Catechism, and the *Thirty-nine Articles* have at various times played a normative role in Anglican faith and practice.

101. Various Lutheran-Anglican dialogues have noted that Lutherans and Anglicans appeal to such foundational documents in different ways. The 1972 Pullach Report of the first international Anglican-Lutheran dialogue noted that for Lutherans "the confessions of the Reformation still occupy officially a prominent place in theological thinking and training, in catechetical teaching, and in the constitutions of the individual Lutheran churches and at the ordination of pastors" (§29). While the Anglican *Thirty-nine Articles* are "universally recognised as expressing a significant phase in a formative period of Anglican thought and life," "the significance attached to them today in Anglican circles varies between Anglican churches and between groups within Anglican churches." *The Book of Common Prayer*, however, "has for a long time served as a confessional document in a liturgical setting" (§30). Other dialogues have made similar observations (US 1988 *Implications*, §69; Canada 1986 *Report and Recommendation*, Appendix 1, §6-7).
102. No dialogue has seen this difference between Lutherans and Anglicans as a significant obstacle to communion. The Pullach Report stated that "Since confessional formularies are not a mark of the church, their significance lies in their expression of the living confession to the living Lord. Different approaches to the authority of these formularies are possible between communions so long as they share a living confession which is a faithful response to the living word of God as proclaimed in Holy Scripture" (§31).
103. Although they are not extensively quoted in the regional texts, the foundational documents of the two traditions were examined thoroughly in the dialogues. References to them in the European *Porvoo*, *Meissen*, and *Reuilly* Common Statements are few. The most extensive appeal to and discussion of foundational documents occurs in the US texts (see below, §10).
104. When they are appealed to the foundational documents play two, seemingly opposite roles in the agreements. On the one hand, they are used as evidence of the common faith shared by the two traditions. On the other, they are cited to establish the specific positions of each tradition in distinction from the other. This twofold use is not contradictory. The foundational documents of each tradition seek both to assert the one faith of the one church and to testify to the particular understanding and appropriation of that one faith within its own tradition.
105. First, the foundational documents of both traditions are claimed as testimonies to a common profession of the one faith of the entire church. *Porvoo* cites the explicit affirmations of classical dogma in the Reformation era formularies of the two traditions. In its listing of "the principal beliefs and practices that we

have in common" (§32), it states (d): "We accept the faith of the Church through the ages set forth in the *Niceno-Constantinopolitan and Apostles' Creeds* and confess the basic Trinitarian and Christological dogmas to which these creeds testify... This faith is explicitly confirmed both in the *Thirty-nine Articles of Religion* [reference to Article VIII] and in the *Augsburg Confession* [reference to Articles I and III]." The Australian 2001 *Common Ground* statement repeats this sentence verbatim, but without the references to particular passages (§11). The Canadian *Waterloo Declaration* (2001, Acknowledgments, 2, Commentary) and the US 1999 *Called to Common Mission* (§4) cite the various foundational texts in general as witnesses to "the essentials of the one catholic and apostolic faith" (*CCM*) or to "the faith of the Catholic Church" (*Waterloo*).

106. The French-British Isles *Reuilly Common Statement* follows this pattern, but, since the Lutherans are joined in this dialogues by Reformed churches, relevant Reformed confessions are noted. *Reuilly* §31b closely resembles *Porvoo* §32d, but instead of citing specific passages in only two confessions, it more generally states: "This faith of the Church through the ages (i.e., the Christological and Trinitarian faith of the creeds) is borne witness to in the historic formularies of our churches." In a footnote, it then lists these, adding, however, that "These confessional statements were produced in different circumstances and do not play an identical role in the life of the churches."
107. The German-English *Meissen Common Statement* is similar, but subtly different. In *Meissen*, the Lutherans are joined by the United and Reformed member churches of the Evangelical Church in Germany, and so the Reformed *Heidelberg Catechism* is added to its fund of formularies. It treats the formularies of the traditions, however, not as witnesses to the common faith of the Church catholic, but rather as signs of a common "Reformation inheritance expressed in the *Thirty-nine Articles of Religion*, the *Book of Common Prayer* and the *Ordinal*, and the *Augsburg Confession* and the *Heidelberg Catechism*" (§9).
108. Second, but less often, the foundational documents of the two traditions are cited to elaborate the specific position of one or the other tradition on some particular question. The foundational documents are not treated as witnesses to what the traditions have in common, but to what makes each distinctive. For the Australian *Common Ground* statement, "Anglicans are identified by acceptance, as 'agreeable to the Word of God', of the *Book of Common Prayer* of 1662 and the *Articles of Religion* (with the Homilies)" (§2.4), while Lutherans are identified by adherence to the Confessional writings contained in the *Book of Concord* of 1580, "because they are true expositions of Scripture" (§2.5). The European *Porvoo*, *Meissen*, and *Reuilly* statements and the Canadian *Wa-*

*terloo Declaration* make no use of specific foundational documents to elaborate the specific identities of the two traditions.

109. The US dialogue makes by far the greatest use of foundational documents to elaborate the differences between the two traditions, especially on the question of episcopacy. The US dialogue appended to its full communion proposal an explanatory text, the length and detail of which is much greater than the common statements that introduced the *Meissen*, *Porvoo*, and *Reuilly* declarations. Its chapter on 'The Lutheran Churches and Episcopal Ministry' included a section on 'The Lutheran Confessional Heritage' (§§37-47). Normative conclusions for present Lutheran practice are drawn directly from the Confessions: "churches which accept the doctrinal authority of the *Book of Concord*... are committed in principle to a preference for 'the ecclesiastical and canonical polity' with its 'various ranks of the ecclesiastical hierarchy.'" [Apol. 14]" (§44). The parallel chapter on 'The Episcopal Church and the Ministry of the Historic Episcopate,' although it contains a section entitled 'The Prayer Book Teaching on the Episcopate' (§69), does not derive such normative conclusions directly from particular texts, but rather draws upon the range of Anglican history to portray Anglican attitudes. The specific attitudes to episcopacy portrayed on the basis of the documents of the two traditions are then used to argue that each tradition should be open to the proposal that follows. Alone among these statements, the US agreement commits each church "to encourage its people to study each other's basic documents" (§4).
110. Two conclusions may be drawn from this survey. First, there is no indication that the different ways that Anglicans and Lutherans appeal to and utilise the specific foundational documents of their traditions pose any difficulty for Anglican-Lutheran relations. Neither explicitly nor implicitly has this difference played any role in Anglican-Lutheran separation. Second, the differences among the dialogues in the way they appeal to foundational documents are not significant. All find in these documents a witness to the faith shared by Anglicans and Lutherans. The extensive and unique discussion of foundational documents by the US dialogue represents a decision on its part that such a discussion would demonstrate in its context the faithfulness of its full communion proposal to the norms of each tradition. The full communion proposal advanced, however, is consistent with that offered by such other proposals as *Waterloo* and *Porvoo*.

### ***B. Describing the Goal of Unity***

111. All the agreements affirm a commitment to the goal of visible unity, even if this goal is sometimes described in the various texts using different terminology.

Generally, the divergences which exist between the statements from Anglican-Lutheran dialogues should not be seen as results of varying concepts of unity, but rather as signs that these texts reflect different historical and ecclesiastical contexts and different stages on our mutual journey towards the goal of visible unity.

112. The texts agree in their picture of the goal being sought in Anglican-Lutheran relations. Even where the texts use different terms—'full communion', 'full visible unity'—we note that they describe a similar reality. Nevertheless ecumenical terminology continues to evolve. Thus, in some texts a term refers to the goal of the particular dialogue process. For others the same term may refer to the ultimate goal of the ecumenical journey. We find that Meissen speaks of the goal of EKD-Church of England relations as 'full visible unity'. Waterloo understands 'full communion' between Anglicans and Lutherans as the goal of the agreement, but helpfully contextualises this goal within the wider goal of the ultimate full visible unity of the whole Church of God. CCM sees the result of its dialogue as 'full communion' but does not speculate about any further goal beyond this particular dialogue. The Porvoo agreement does not use the terms 'full communion' or 'full visible unity' but speaks simply of 'communion' "...the unity to which we are summoned has already begun to be manifested in the Church. It demands fuller visible embodiment in structured form, so that the Church may be seen to be, through the Holy Spirit, the one body of Christ and the sign, instrument and foretaste of the Kingdom." (Porvoo §22).

113. The similarity in these descriptions of the goal stems from a common development of the Cold Ash Statement (1983) of the Anglican-Lutheran Joint Working Group:

By full communion we here understand a relationship between two distinct churches or communions. Each maintains its own autonomy and recognises the catholicity and apostolicity of the other, and each believes the other to hold the essentials of the Christian faith:

- a) subject to such safeguards as ecclesial discipline may properly require, members of one body may receive the sacraments of the other;
- b) subject to local invitation, bishops of one church may take part in the consecration of the bishops of the other, thus acknowledging the duty of mutual care and concern;
- c) subject to church regulation, a bishop, pastor/priest or deacon of one ecclesial body may exercise liturgical functions in a congregation of the

other body if invited to do so and also, when requested, pastoral care of the other's members;

- d) it is also a necessary addition and complement that there should be recognised organs of regular consultation and communication, including episcopal collegiality, to express and strengthen the fellowship and enable common witness, life and service.

Full communion carries implications which go beyond sharing the same eucharist. The eucharist is a common meal, and to share in it together has implications for a sharing of life and of a common concern for the mission of the church. To be in full communion implies a community of life, an exchange and a commitment to one another in respect of major decisions on questions of faith, order and morals. It implies, where churches are in the same geographical area, common worship, study, witness, evangelism, and promotion of justice, peace and love. It may lead to a uniting of ecclesial bodies if they are, or come to be, immediately adjacent in the same geographical area. This should not imply the suppressing of ethnic, cultural or ecclesial characteristics or traditions which may in fact be maintained and developed by diverse institutions within one communion. (Cold Ash §25, 27)

- 114. The six texts examined by ALIWG reflect a basic compatibility in terms of the description of the goal of unity. Nevertheless they represent different stages on our journey and grow out of churches in different contexts, with different shared histories, and to some extent, with different participants in the dialogue. Reuilly and Meissen, for instance, are tri-lateral dialogues with input from Reformed and United as well as Lutheran and Anglican churches. Particularly in those texts which are still working toward 'full communion' (Reuilly, Meissen and *Common Ground*) churches still find themselves struggling with episcopacy and its relation to communion.
- 115. Three of the current texts bring the churches involved into a relationship, which from an Anglican perspective is largely indistinguishable, canonically, from that between churches within the Anglican Communion. These agreements have resolved the issue of episcopacy and its relation to communion and contain agreements on the office of bishop and the historic episcopal succession. In these texts, which establish full communion between the churches involved, full communion is re-described, but in language still reminiscent of Cold Ash. Thus CCM states the following:

We therefore understand full communion to be a relation between distinct churches in which each recognises the other as a catholic and apostolic church holding the essentials of the Christian faith. Within this new relation, churches become inter-

dependent while remaining autonomous. Full communion includes the establishment locally and nationally of recognised organs of regular consultation and communication, including episcopal collegiality, to express and strengthen the fellowship and enable common witness, life and service. Diversity is preserved, but this diversity is not static. Neither church seeks to remake the other in its own image, but each is open to the gifts of the other as it seeks to be faithful to Christ and his mission. They are together committed to a visible unity in the church's mission to proclaim the Word and administer the Sacraments. (CCM §2)

116. The Porvoo Common Statement asserts:

Such a level of communion has a variety of interrelated aspects. It entails agreement in faith together with the common celebration of the sacraments, supported by a united ministry and forms of collegial and conciliar consultation in matters of faith, life and witness. These expressions of communion may need to be embodied in the law and regulations of the Church. For the fullness of communion all these visible aspects of the life of the Church require to be permeated by a profound spiritual communion, a growing together in a common mind, mutual concern and a care for unity (Phil. 2.2). (Porvoo §28).

117. The Waterloo Declaration uses the following extensive definition of full communion:

Full communion is understood as a relationship between two distinct churches or communions in which each maintains its own autonomy while recognising the catholicity and apostolicity of the other, and believing the other to hold the essentials of the Christian faith. In such a relationship, communicant members of each church would be able freely to communicate at the altar of the other, and there would be freedom of ordained ministers to officiate sacramentally in either church. Specifically, in our context, we understand this to include transferability of members; mutual recognition and interchangeability of ministries; freedom to use each other's liturgies; freedom to participate in each other's ordinations and installations of clergy, including bishops; and structures for consultation to express, strengthen, and enable our common life, witness, and service, to the glory of God and the salvation of the world. (Waterloo, §7)

118. In the Reuilly statement we detect a possible discrepancy. In the joint statement, the dialogue partners say they "are totally committed to strive for the 'full visible unity' of the body of Christ on earth" (Reuilly §22). Elsewhere, however, the Lutheran and Reformed participants expressed their conviction that "mutual recognition already expresses and signifies the unity of the Church. Mutual recognition for them entails *full* communion, which includes full interchangeability of ministries" (Reuilly §27). While Reuilly may contain this po-

tential inconsistency, nevertheless, this text, like the other five we examined, moves beyond the narrow description of the goal as 'pulpit and altar fellowship' and understands unity to include the visible expression of the unity of the Church for the credibility of its mission in the world.

119. Because communion is a common life in Christ and the Spirit into which churches grow, defining the moment at which the goal of *full* communion is reached may be difficult. Theological differences can also contribute to this difficulty, when churches place differing emphases on certain elements in their common life. Thus, the ELCA and the ECUSA, in CCM §14, agree that full communion "begins" with the adoption of the agreement. The ECUSA adds, however, that full communion is its view will not be fully realised until there is "a shared ministry of bishops in the historic episcopate," i.e., until all ELCA bishops have been consecrated in historic succession.
120. Despite some variations, all our dialogue texts see unity as a dynamic reality. Thus, there is a commitment to further growth in unity—between the dialogue partners as well as in a larger ecumenical perspective. This entails an obligation to make our communion ever more visible. Such visibility should be seen as a sign and a witness to a world that clearly lacks, but desperately needs unity.
121. As noted in section II A above, our dialogue texts consistently, but in varying ways, emphasise the church's mission as the context and the goal of unity. Unity, in other words, is not merely a means employed to achieve the end of mission. The unity of the church and faithfulness to its apostolic mission of self-offering and witness to the Kingdom of God belong together as two sides of the same reality. Since the consultation in Niagara, which described the apostolicity of the church as the mission of self-offering for the life of the world, Anglicans and Lutherans have together recognized the call to serve the mission of God's suffering and vulnerable love as an expression of "Christ's way of being in the world." (§23) Our agreements speak concretely of mission as concerned with the healing of the world and justice; transforming society; addressing the needs of local and global communities; and sharing evangelism, witness and service. The unity of the church thus bears witness, in the words of Porvoo, to "the healing and uniting power of God amidst the divisions of humankind." (§20)

### ***C. Apostolicity and Episcopal Ministry***

122. Just as the Cold Ash report was significant in shaping the conversations around the theme of full communion, the Niagara Report was significant for all the

regional dialogues in laying out Anglican and Lutheran agreement and divergence on *episcopate* and episcopacy. Indeed, the most significant aspect of the reception of Niagara has been the incorporation of its insights on episcopacy and *episcopate* into the regional agreements.

123. The Niagara Report has been particularly important as the regional dialogues addressed issues of episcopacy and succession within the total apostolicity of the Church. (Niagara was itself influenced by BEM and prior Lutheran-Roman Catholic dialogue on the ministry). "Apostolic succession in the episcopal office does not consist primarily in an unbroken chain of those ordaining to those ordained, but in a succession in the presiding ministry of a church, which stands in the continuity of apostolic faith and which is overseen by the bishop in order to keep it in the communion of the Catholic and Apostolic Church." (Niagara §53, cf. BEM Ministry §38, LRCJC, *The Ministry in the Church*, §62).
124. Just as in the understanding of full communion, the type of agreement reached on *episcopate* and episcopacy was influenced by different historical, geographical and cultural contexts. For example, in the United States of America, Canada and Australia relations are between churches in the same country with members of both traditions frequently living in close proximity. In Europe relations are primarily between Anglicans and Lutherans separated in different countries. Additionally, in the United States of America, the Lutheran Church involved, the ELCA, was itself the result of a recent merger of three distinct Lutheran Churches with a diversity of traditions regarding the episcopate. In Canada, an uneven geographic overlap of Lutherans and Anglicans and a discrepancy in the size of the two churches involved affected the character of the agreement.
125. Among the agreements examined by the ALIWG, the same two categories emerged with regard to the treatment of episcopacy and succession as emerged with regard to the treatment of the goal of unity. Those which have come to an agreement about full communion have each found ways, slightly different, but all drawing on Niagara, to recognise each other's expression of episcopal ministry as a sign of continuity and unity in apostolic faith. Those texts which are still working toward 'full communion' (Reuilly, Meissen and *Common Ground*) have not reached consensus on episcopal ministry and succession.
126. The Meissen statement records this disagreement, reflected in the Pullach report (1973), concerning the historical Anglican position and the historical Lutheran position on episcopacy and succession, and does not try to bring them together:

Lutheran, Reformed and United Churches, though being increasingly prepared to appreciate episcopal succession "as a sign of the apostolicity of the life of the whole Church", hold that this particular form of *episcopate* should not become a necessary condition for 'full, visible unity'. The Anglican understanding of full, visible unity includes the historic episcopate and full interchangeability of ministers. "Yet even this remaining difference, when seen in the light of our agreements and convergences, cannot be regarded as a hindrance to closer fellowship between our Churches." (Meissen §16).

127. The Reuilly Statement similarly makes an honest statement of the two positions that cannot be reconciled at present.

Anglicans believe that the historic episcopate is a sign of the apostolicity of the whole Church. The ordination of a bishop in historic succession (that is, in intended continuity with the apostles themselves) is a sign of God's promise to be with the Church, and also the way the Church communicates its care for continuity in the whole of its faith, life and mission, and renews its intention and determination to manifest the permanent characteristics of the Church of the apostles. Anglicans hold that the full visible unity of the Church includes the historic episcopal succession.

Lutherans and Reformed also believe that their ministries are in apostolic succession. In their ordination rites they emphasise the continuity of the Church and its ministry. They can recognise in the historic episcopal succession a sign of the apostolicity of the Church. They do not, however, consider it a necessary condition for full visible unity. (Reuilly §37, 38)

128. The *Common Ground* statement from Australia is at a more preliminary stage than any of the other agreements. Although unable at present to find a way of mutually recognising the ministries of Anglicans and Lutherans, nevertheless it is able to affirm "that the historic pattern of ministry, in which the bishop exercises a regional ministry of oversight with presbyters exercising a local ministry, can continue to serve the unity and apostolicity of the church in every age and place" and that "the episcopal office in succession as one sign of the church's intention to ensure the continuity of the church in apostolic life and witness". (*Common Ground*, appendix 1, §18). The Lutheran Church is challenged to receive this by accepting "the episcopal office as a sign of the apostolicity and catholicity of the church" and affirming "the value of the historic episcopate within the orderly succession of the ministry of Christ through the ages, without implying the episcopal office is necessary for salvation or that it guarantees, by itself, the orthodoxy of the church's faith" (*Common Ground*, Appendix 2, §24.2). Anglicans are challenged to "recognise the intention of the Lutheran church to be nothing other than apostolic and truly catholic in its faith and practice" (*Common Ground*, Appendix 2, §24.3).

129. On the other hand, the Porvoo Common Statement is able to affirm that:

Faithfulness to the apostolic calling of the whole Church is carried by more than one means of continuity. Therefore a church which has preserved the sign of historic episcopal succession is free to acknowledge an authentic episcopal ministry in a church which has preserved continuity in the episcopal office by an occasional priestly/presbyteral ordination at the time of the Reformation. Similarly, a church which has preserved continuity through such a succession is free to enter a relationship of mutual participation in episcopal ordinations with a church which has retained the historical episcopal succession, and to embrace this sign, without denying its past apostolic continuity. (Porvoo §52)

130. In Canada, each of the churches was able to respond clearly to Niagara and incorporate its insights. Thus, the Anglican Church of Canada agreed to view "the historic episcopate in the context of apostolicity articulated in *Baptism, Eucharist and Ministry*", (Waterloo § 8) and the ELCIC agreed "to take the constitutional steps necessary to understand the installation of bishops as ordination", (Waterloo §9).

131. In CCM, the ELCA and ECUSA are able to assert that they "value and maintain a ministry of *episcopate* as one of the ways, in the context of ordained ministries and of the whole people of God, in which the apostolic succession of the church is visibly expressed and personally symbolised in fidelity to the gospel through the ages" (CCM §12).

132. Despite these agreements being at different stages and in different contexts and therefore having different questions to resolve, nevertheless we see a consensus emerging and a general compatibility.

133. Increasingly Lutherans around the world are prepared to appreciate the significance of the episcopate in apostolic succession as a sign and servant of the apostolic continuity and unity of the church. The agreements show a growing readiness to become part of this succession by inviting Anglican and Lutheran bishops who belong to churches that share in the historical episcopal succession to actively participate in the ordinations or installations of Lutheran bishops in churches which have not so shared. Lutherans are free to take up the historic episcopal succession when (1) this integration of Lutheran bishops into historic episcopal succession occurs after mutual recognition of churches and ministries and declaration of church fellowship/full communion have been expressed, (2) this integration does not imply an adverse judgement on the Lutheran ministries in the past nor an increase of their ecclesiastical power in the future, (3) there is the continuing liberty for different interpretations of the office of bishop and its ecumenical significance.

134. On the Anglican side, the following three features are understood to be crucial: (1) an awareness that the threefold ministry should not be seen as the only theologically possible ministerial form, but rather comes through as the structure which benefits the mission and service of the church in the best way, (2) a realisation that the church's apostolicity can be kept up also in times when some of its signs have been lost; (3) an understanding of the historic episcopate as 'a sign, though not a guarantee' without reducing this sign to a mere 'optional extra' in the life of the church.
135. A feature which is evident to a greater or lesser extent in the agreements, which ALIWG observes as offering a constructive approach to the thorny issue of episcopal succession and apostolicity, is an approach where the different signs of apostolicity are seen less as juridical requirements than as gifts which the churches share within the framework of community. According to Porvoo:
- To the degree to which our ministries have been separated, all our churches have lacked something of that fullness which God desires for his people (Eph. 1. 23 and 3.17-19). By moving together, and by being served by a reconciled and mutually recognised episcopal ministry, our churches will be both more faithful to their calling and also more conscious of their need for renewal. By the sharing of our life and ministries in closer visible unity, we shall be strengthened for the continuation of Christ's mission in the world (Porvoo §54).

This approach is evident or implicit in the reports we have examined, a factor which contributes significantly to the reality that Anglican-Lutheran dialogue remains among the most constructive dialogues in the ecumenical scene today.

#### **IV. Diversities, Bearable Anomalies and Potentially Church-Dividing Issues**

##### ***A. The Issue Identified***

136. Anglicans and Lutherans affirm that in Christ's Body there exists a variety of charisms and that the Church seeks to use them faithfully, both for the building up of the body "until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity to the measure of the full stature of Christ" and "to equip the saints for the work of ministry" (Eph 4:12-13). From the first meeting at Virginia Theological Seminary in 2000 the members of the ALIWG have stressed, in monitoring the ongoing development of relations between Churches of our two Communion, the important distinctions between: genuine and beneficial diversity; anomalies, bearable and unbearable; and issues which

threaten unity or further divide Churches. The purpose of ecumenical dialogue is not to seek a uniformity in Christian expression. It is essential, however, to seek assurance that diversity is a genuine expression of the life of Christ and the kingdom. Thus, the ALIWG has come to review differences between Churches in Communion in the light of the following categories:

- a) legitimate diversity on secondary or non-essential matters.
- b) bearable anomalies
- c) potentially church-dividing issues.

### ***B. Diversity in the Body of Christ***

137. The report of the 1998 Lambeth Conference reminded us that our communion is grounded in the Trinitarian life of God. This is to understand something of fundamental significance in the search for deeper unity among Christians: that at the centre of the communion of the Church is life with the Father, through Christ, in the Spirit. The Church, in her unity, will therefore rejoice in and celebrate the richness of diverse gifts of the Holy Spirit, which are given so that the Gospel can be lived out in the specificity of cultural and historical contexts. Thus, within the Church of Christ, there are differences from place to place and from local community to local community which, arising from particular cultural and historical contexts, place the accent on different aspects of the one faith. Such complementary insights into that one faith equip the Church to carry out the mission of Christ in a particular place, and enrich the totality of Christian witness.

138. Within each Communion, there are diverse traditions of theological method and of spirituality and liturgy. Such diversity is understood to be a desirable dimension of the catholicity of the Church, where judged to be genuine expressions of a faith held in common. Anglicans and Lutherans can enjoy such a diversity within the Body of Christ. A sufficient agreement in faith does not require us "to accept every doctrinal formulation characteristic of our distinctive traditions" (PCS §33). This is similar to the diversity which was agreed to be acceptable between Anglican and Old Catholic Churches, according to the Bonn Agreement of 1931.

### ***C. Bearable Anomalies***

139. The 1998 Lambeth Conference further noted (p.260) that "in moving towards visible unity we recognise that temporary anomalies are likely to arise". This issue was explored in the section IV report entitled *Called to Be One* and was pinpointed in the following resolution of the whole conference:

[This conference] recognises that the process of moving towards full, visible unity may entail temporary anomalies, and believes that some anomalies may

be bearable when there is an agreed goal of visible unity, but that there should always be an impetus towards their resolution and, thus, towards the removal of the principal anomaly of disunity. (Resolution IV.1 (c))

140. Similarly, the 1991 LWF review of their bilateral dialogues (Communio and Dialogue: Compatibility—Convergence—Consensus) addressed the issues raised by a church being in communion with two churches which are not in communion with one another. While noting the “inherently anomalous” character of such a situation, it also noted that “as ecumenical progress is made in a tentative, stepwise fashion, such anomalies cannot be avoided.” It emphasised the practical questions that arise from this situation. How does a church live up to its responsibilities to the differing churches with which it is in communion?
141. Variance and even a certain inconsistency in faith and order among Christians can be tolerated, temporarily, when our communities, attentive to the high priestly prayer of Christ, are committed to manifest their unity in him, and thus seek to remove all which may hinder the building up of the One Body. Such bearable anomalies are understood to be a provisional untidiness, which has good prospect of resolution in view of an agreed goal of visible unity.

### *D. Potentially Church Dividing Issues*

142. In one of the eucharistic prayers shared by many Anglicans and Lutherans, there is a prayer for the Church that God might “guard its unity and preserve it in peace”. It is clear that the unity and peace of the Church are somehow constantly vulnerable. Indeed, the ALIWG has signalled at its meetings the possibility that there might be issues arising within each Communion that could potentially disrupt existing relations between Churches of both Communions (as well as between Churches of the **same Communion**). An anomaly may be unbearable if it threatens to disrupt the measure of unity already achieved, impede the development of closer fellowship or indeed cause further division. It follows that such divisions within and between churches are a hindrance to the Church’s mission of reconciliation in the world, and as such are an affront to its very nature. In other words, they are limitations of communion.
143. Some divisions arise within and between churches when they, in their life, witness and teaching, come to uphold distinctions that keep them apart from others rather than uphold their common faith and common calling. Sensitivity and generosity of spirit is required in such situations where different pastoral approaches, details of church order and teaching are understood by members of one Church to be faithful and appropriate responses to Gospel witness in a

particular time and place. Where such divisions hinder relations of communion, dialogue is necessary to determine whether the distinctions are within the one tradition received from the Apostles and are perhaps complementary aspects of one truth and therefore have their place within the life of the whole Church.

144. The difficulty is that when differences, whether by anomaly in practice or by developments which depart from the Gospel or from Apostolic Tradition, result in ecclesial separation. It then becomes difficult for joint judgement and discernment to take place, and the sin of division can be perpetuated and the Church's mission and witness weakened. For this reason Anglicans and Lutherans are not content to live with anomalies that may be unbearable, and which could more permanently threaten closer sacramental and ecclesial communion.

### ***E. The Task and Context of Discernment***

145. Within each Communion mechanisms are evolving which can assist with the task of discernment of legitimate diversity, bearable anomaly and potentially church-dividing issues which arise in ecumenical dialogue. Which issues fall into which of the above categories, and what are the boundaries between categories? It is precisely these questions that require discernment.
146. The Anglican Communion, following the Lambeth Conference of 1998, set up the Inter Anglican Standing Commission on Ecumenical Relations (IASCER) and specifically charged this new body with a task of discernment in this area: to give particular attention to anomalies which arise in the context of ecumenical proposals with a view to discerning those anomalies which may be bearable in the light of progress towards an agreed goal of visible unity, and to suggest ways for resolving them. (Resolution IV.3 (b) iv)
147. Within the Lutheran World Federation, since 1993, there has been an acknowledgement of the desirability for member Churches to seek the counsel and advice of other member Churches when seeking to enter a new relation of communion with an ecumenical partner, with a view to enhancing the fellowship and avoid inadvertently creating new barriers within the Lutheran Communion. The Standing Committee on Ecumenical Affairs of the LWF, although not specifically mandated in this area, has the competence to take part in this discernment, if so desired.
148. The ALIWG understands it has a role in assisting the Churches of both Communion to discern jointly the criteria which may help to distinguish between bearable and unbearable anomalies on the way to greater unity as well as issues arising within each communion that might disrupt existing relations.

149. Three basic criteria provide a context for assessing how far the differences between Anglicans and Lutherans, as seen in particular agreements, are legitimate or anomalous:
- a) The articulation of a common vision of the goal of visible unity.
  - b) The extent to which unity in diversity is understood to be much more than mere concession to theological pluralism, but something of fundamental ecclesial importance that is grounded in the Holy Trinity (see PCS, §23). This is akin to the 'comprehensiveness' Anglicans prize within the Anglican Communion, which is set within the context of the Chicago-Lambeth Quadrilateral. Although originally a brief, shorthand expression of the features necessary for visible unity, the Quadrilateral is increasingly helping Anglicans to understand their own unity and identity. Similarly, we see the Lutheran emphasis on the diversity permitted in 'human rites and ceremonies', providing there is agreement in the proclamation of the gospel and the administration of the sacraments (CA 7). Clearly, diversity is not without limits. (see *The Official Report of the Lambeth Conference 1998*, pp. 227-228 on 'living with difference').
  - c) The extent to which Anglicans and Lutherans express sufficient agreement in faith which would not require them "to accept every doctrinal formulation characteristic of our distinctive traditions". (see PCS, §33).

#### ***F. Some Comments on Actual Issues***

150. This Working Group did not attempt to construct a comprehensive list of issues which have arisen, or which may arise in the context of Anglican-Lutheran dialogue. There were, however, three main areas referred to it by the Com-munions for study:
- a) the status of foundational documents
  - b) the articulation of the goal of unity
  - c) the historic succession of bishops as sign of the apostolicity of the Church.

In a previous section of this report the Working Group has concluded that any anomalies in the expression and formulation of agreement in these areas have been understood to be bearable, indeed with a clear consensus emerging.

151. In addition to these major areas, we suggest that some other issues of difference may be seen to be expressions of legitimate diversity which have been observed in different times and places throughout the whole Church:
- a) the minister of Confirmation
  - b) the admission of children to Holy Communion before Confirmation
  - c) the relations between Church and State and between Church and Nation.

152. Certain differences in ordained ministry may be understood by some to be anomalies which are bearable in the light of basic agreement on the nature of the ordained ministry in the Church. Many others, however, see these as anomalies which may be temporarily bearable but nevertheless ought to be addressed with some urgency, as different approaches in these particulars raise questions as to the real meaning of recognition and reconciliation of ministries:
- a) the meaning of reconciliation of three-fold and non-threefold ministries
  - b) the ordained diaconate and non-ordained diaconal ministries
  - c) the tenure and jurisdiction of bishops.
153. Some differences cause strains within each Communion as well as between Churches of the two Communions. They are potentially or presently Church-dividing and require ongoing dialogue. Some different emphases and practices related to the ordained ministry among Anglican and Lutheran Churches are at present barriers to the development of fuller relations between Anglicans and Lutherans in certain places, or risk impairing the relation of communion already established:
- a) the ordination or non-ordination of women as deacons, priests / pastors and bishops
  - b) the acceptability of historical episcopal succession in the service of the apostolicity of the Church
  - c) the delegation of ordination by bishops
  - d) lay presidency of the Eucharist.
154. In addition there are developments currently being discussed in parts of both communions in the area of church teaching and practice concerning moral life. Examples of such issues are:
- a) issues related to the beginning and end of life
  - b) the ordination of non-celibate homosexuals and the blessing of same-sex unions.

These issues might in some cases have a divisive effect among provinces/churches from each communion seeking mutual relations. Regarding these issues, the two world communions might consult and learn from each other about substantive as well as procedural aspects.

### ***G. Conclusions***

155. Legitimate diversity, temporary anomalies and potentially church-dividing issues are simple ways to categorise differences among Anglicans and Lutherans and between churches of the same ecclesial family. Diversity does not lead to division where it is a necessary feature of the Church's catholicity. Temporary anomalies

occur in the stages along the way to the Church's full visible unity, but mechanisms to discuss and address such anomalies are desirable between churches that are in a relation of communion. Potentially church dividing issues between Anglicans and Lutherans may be referred to a Commission that is competent to address the theological issues involved, with a view to seeking deeper agreement in these areas.

## **V. The Imperfect Web of Communion**

### ***A. Introduction***

156. When an Anglican church and a Lutheran church enter a new relation of full communion, is the Anglican church involved also in a new relation with the other Lutheran churches with which the this Lutheran church is in communion? Is the Lutheran church involved in a new relation with the other Anglican churches with which the Anglican church involved is in communion? If other Anglican or Lutheran churches wish to do so, could they attach themselves to the new relation? If so, how? These questions are the occasion for the discussion of what we have called the 'transitivity' of communion.

### ***B. Transitivity and Communion***

#### **Instruments of Decision-Making**

157. The issue is rooted in the way our two traditions make decisions. In each case, although our churches understand themselves to be parts of a worldwide communion of Anglican or Lutheran churches, binding decision making on ecumenical matters occurs at the level of national churches (or, in the Anglican communion, provinces). This structure of decision-making is in accord with the ecclesiology of a communion of interdependent churches. This structure of decision-making leaves us with the questions, however, both of the immediate impact of these decisions on the ecumenical relations of the other churches in the respective communions and of the possibility that such decisions might be easily extended to other churches of the communion. The question is thus raised by our similar organisation as national churches within worldwide communions. For an outline of the present organs of accountability and decision-making in both Communions, see appendix I.

#### **Transitivity: Definition**

158. We have found the concept of transitivity, borrowed from mathematics and logic, helpful in addressing this problem. In logic and mathematics, a transitive relation is

any relation  $x$  for which if  $a$  and  $b$  stand in relation  $x$  and if  $b$  and  $c$  stand in relation  $x$ , then  $a$  and  $c$  stand in relation  $x$  also. For example, if Jane and Allison are sisters and if Allison and Sarah are sisters, then Jane and Sarah must be sisters also. Friendship, however, is not transitive. That Mary and Ann are friends and Ann and Fred are friends does not necessarily imply that Mary and Fred are friends. My brother's brother must also be my brother, but my friend's friend is not necessarily my friend.

159. There are good theological reasons to think that communion between churches should be transitive, i.e., that if two churches are in communion, they ought in principle to both be in communion with all churches with which either is in communion. All communion is communion within Christ's one body, which cannot be divided. If communion is the realisation of a common life in Christ, then how can one church truly realise a common life in Christ with two churches who themselves refuse such a common life with each other? Both a 1991 consultation of Lutherans involved in international ecumenical dialogues and the 1998 Lambeth Conference used the word 'anomalous' to describe situations where relations of communion are not transitive.

### Organisational Reasons for Intransitivity

160. Within our present structures of decision making, relations of communion established by new ecumenical agreements cannot be automatically transitive. If they were so, then a pair of Anglican and Lutheran churches would each be able to bring the other into communion with all the churches of their own world family without the consent of these other churches. The consequence would be to delay any new ecumenical relation until it had been approved by all churches with which any of the involved churches share communion. Such a requirement would lead to ecumenical paralysis.
161. In addition, many ecumenical texts and proposals are rightly contextual in nature. The new relation depends both upon agreements formulated in line with the specific theological and ecclesiastical realities of the churches involved and upon the shared history of these churches. Beyond this context, the agreement may take on a different character.
162. Action simply at the level of the entire Anglican or Lutheran world communions would not solve the problem. On the one hand, neither communion appears ready to grant the necessary authority to its world organs to make such a decision. On the other hand, churches in both communions share communion with churches outside either communion (e.g., Lutheran communion with United and Reformed churches and Anglican communion with the Old Catholic Churches of the Union of Utrecht, the *Iglesia Filipina Independiente* and

the Mar Thoma Syrian Church of Malabar). Even if communion wide action were possible, it would not remove the anomaly that our communion with one another is not transitive with such churches. The Working Group attempted to take some account of existing relations of Communion, in this case between Anglicans and Old Catholics, by inviting an Old Catholic Observer to participate fully in the discussions which led to the production of this report.

163. An additional complication arises through the definition of the Anglican communion as communion with the See of Canterbury. Thus any regional agreement of full communion with the Church of England raises questions about the relation of those churches with Anglican Churches in communion with the See of Canterbury. The bishops of these churches were described at the Lambeth Conference in 1998 as 'bishops in communion', even though other Anglican provinces have not had the opportunity of agreeing to the relationships. Some differentiation of the regional and global roles of the Archbishop of Canterbury might alleviate this anomaly.

### **Theological Reasons for Intransitivity**

164. Most Lutheran-Anglican full communion agreements have involved theological and ecclesiastical actions by both partners: actions by the Anglican churches to recognise ordained ministries usually seen previously as non-episcopal, and actions by Lutheran churches to take on the sign of episcopal succession. Such actions, though not preconditions of the agreements, are integral parts of the new relations. Other Anglican and Lutheran churches could participate in these new relations only if they are willing to take the same or similar actions. Such actions cannot be forced upon them or be presumed. The individual churches would need to take the required action.

### **Intransitivity as Anomaly: The Thorn in the Side**

165. The intransitivity of our ecumenical relations remains, however, anomalous. It is a presence even within our steps toward unity of the larger context of disunity, reminding us that true unity perhaps cannot be achieved in just one bilateral relation. The transitivity problem is the thorn in the side of any bilateral relation, keeping us "from being too elated" (II Cor 12:7). It is the sign, the intrusive mark, within any relation of communion of the larger reality of non-communion that forms its context. It reminds us that the ecumenical goal must be the full, visible unity of all in each place. Nevertheless, the anomaly caused by intransitive relations of communion is less serious than the principal anomaly of division. Partial movements toward the ultimate goal of full, visible unity must not be condemned simply because they are partial.

### ***C. Patterns of Further Development***

166. Even if the anomaly of intransitive relations of communion between individual churches in our two communions cannot be simply eliminated, creative thought needs to be given to how these particular relations of communion might more easily be extended to a wider range of churches in our communions. We now have an increasing number of such relationships. If new relations can be modelled on these, the possibility of such relations at least coming to be transitive among themselves (i.e., all Lutheran and Anglican churches which have committed themselves to theologically and structurally similar relations might be in communion with one another) would be increased.
167. Might it be possible for some decision-making body within a communion to formulate guidelines indicating what sort of agreement would be widely acceptable within the communion? For example, would an Anglican or LWF body be able to specify what sorts of contents would need to be found in a Lutheran-Anglican agreement if that agreement were likely to find wide affirmation throughout the Anglican or Lutheran communion? Such guidelines could have no juridical authority, but if they came to be widely affirmed, they would indicate that a particular relation is apt to be affirmed by others churches of the communion if the guidelines are met. Such guidelines might even indicate a recommendation that certain relations should be affirmed as far as possible by the other churches of the communion and indicate possible means by which this might be done. The question of authority and its structures are under serious discussion within both of our communions. The problem of the intransitivity of our present ecumenical relations may be an area in which creative thinking could contribute not just to our ecumenical life, but also to the internal lives of our two communions. We draw attention to recommendations 4 and 5 below as examples of the application of guidelines which the authorities of the Communions may care to consider.

## **VI. Mutual Accountability and Common Life**

### ***A. Mutual Accountability in the Regional Agreements***

168. All the agreements which are in a mature state of development have made provision for a contact group or continuation committee to oversee the implication of the agreements. These report to the respective authorities of the Churches involved. The different agreements have kept in contact through the agency of this Working Group, and it is recommended below that such contact be made more formal and regular through its successor body, ALIC.

***B. Common life and action between the Anglican and the Lutheran communions***

169. The fact that several Anglican and Lutheran churches have entered into binding relations of communion, coupled with the fact that all the churches of the Anglican and Lutheran communions respectively maintain communion among themselves, represents a call to the Anglican Communion and the LWF to explore how their life might develop in ways representing rapprochement on the global level, expressed through common actions and programmes.

**a) An Anglican-Lutheran International Commission (ALIC)**

170. The Working Group finds that Anglican-Lutheran relations around the world are developing to such an extent that the establishment of an Anglican Lutheran International Commission needs to be considered. The mandate of such a commission, consisting of church leaders, representatives of governing bodies and staff, could include:
- a) to monitor the continued development of Anglican-Lutheran relations around the world
  - b) to consider issues of compatibility regarding further Anglican-Lutheran developments
  - c) to promote joint study projects of issues relevant to Anglican-Lutheran relations
  - d) to explore possibilities of common actions and declarations
  - e) to discuss ways to promote the role and contribution of the CWCs in the wider ecumenical movement
  - f) to participate, together with the central staffs of the two communions, in the initiation of meetings of the top leadership of the two communions, particularly as pertains to agenda items and their preparation.

**b) Joint Staff Meetings**

171. The Working Group welcomes the establishment of joint staff meetings between the ACC Secretary General and the LWF General Secretary and their assisting staff. A proposal in this regard was set forth by the Working Group in the course of its work. First meetings of preliminary kind were held in 2001 in connection with the celebrations of Called to Common Mission in the USA and of the Waterloo Declaration in Canada. The first full joint staff meeting took place in Geneva in January 2002.
172. The purpose of joint staff meetings would be similar to that of equivalent meetings involving the Anglican Communion and the LWF respectively in their

relationship to other ecumenical partners, and would have a directly operational character. Among the areas where joint action would be relevant, the following can be mentioned:

- a) general information-sharing
- b) programme coordination in areas of common concern
- c) common, specific consideration of the way in which programmes of the two communions contribute to the goal of Christian unity
- d) discussion of specific Anglican and Lutheran ecumenical initiatives and processes in other relations and contexts beyond their bilateral relationship
- e) preparation of items to be presented to ALIC and appropriate implementation of agreements reached in the framework of this commission.

## VII. Communion of all the Churches

173. Lutheran-Anglican relations do not exist in isolation, but are one aspect of the wider movement toward the visible unity of the church among all who follow Christ. As Porvoo (§60) states: "we do not regard our move to closer communion as an end in itself, but as part of the pursuit of a wider unity" (cf. Reuilly, §48; Waterloo, Conclusion/ Commentary).

Anglicans and Lutherans are thus in their relations to one another accountable to their other ecumenical partners and to the church universal. A criterion of any truly ecumenical development is that it contribute to and not hinder the wider quest for unity.

174. Anglicans and Lutherans tend to focus on the local and national church and sometimes need to be reminded of the universal church and its mission. Our ecumenical efforts need to be aware of and contribute to the tasks of the world wide church. Again to quote Porvoo: "Together with [other churches] we are ready to be used by God as instruments of his saving and reconciling purpose for all humanity and creation" (§61). Our regional agreements commit us to continue to work together for the full visible unity of the whole church.
175. Anglican-Lutheran discussions and agreements have taken place in the context of the larger ecumenical movement and have profited from its results. The Niagara Report in particular manifests its dependence on a range of earlier work, citing BEM (§§3, 17, 19, 20), the international Lutheran-Roman Catholic dialogue (§§3, 45, 53, 91, 94), the Anglican-Roman Catholic International Commission (§§42, 52), and the international Anglican-Reformed dialogue (§70). The recent breakthroughs in Lutheran-Anglican agreements on episcopacy can be seen as spe-

cific responses to the proposal in the Ministry section of BEM for a reconciliation of ministries with and without particular forms of episcopal succession.

176. As Anglicans and Lutherans have received from other dialogues, so they offer their results for the potential enrichment of other discussions. CCM is most explicit in this regard, offering itself "for serious consideration among the churches of the Reformation and among the Orthodox and Roman Catholic churches" (§24).
177. As the discussion above of transitivity and the imperfect web of communion shows, however, the interrelation of various bilateral relations and the interweaving of bilateral and multilateral relations is complex. The Canadian and US agreements (Waterloo §D9, Commentary; CCM §25) explicitly note that the existing relations of the signatory Anglican and Lutheran churches with other churches will continue. The situation in continental Europe is especially complex, where the Anglican churches of the British Isles have entered into interim agreements with Lutheran churches acting in partnership with Reformed and United churches. The coexistence of multiple bilateral relations calls both for careful theological reflection on the compatibility of such relations and for creative institutional action that will make this multiplicity fruitful for the pursuit of wider unity. Work on these issues has already begun (Ecclesiology Consultation, Riverdale, 1993; Leuenberg, Meissen and Porvoo Consultation, Liebfrauenberg, 1995).
178. While the present situation of partially overlapping networks of communion is theologically anomalous, it also keeps both of our traditions alive to our accountability to the wider church and provides an opportunity for the insights and experiences of one bilateral relation to enter and affect another. The lack of organisational and theological tidiness perhaps can prevent us from becoming closed to the disturbing work of the Spirit and keep us open to new partnerships.

## VIII. The Ultimate Goal of Unity

179. From its beginnings, the ecumenical movement has debated the nature of the unity we seek. This debate has also taken place within our two traditions. Nevertheless, each of our traditions has been able to affirm generally similar pictures of the ultimate ecumenical goal. In 1984, the Budapest Assembly of the Lutheran World Federation adopted a comprehensive statement on *The Unity We Seek*. Such a unity will be "a communion in the common and, at the same

time, multiform confession of one and the same apostolic faith. It is a communion in holy baptism and in the eucharistic meal, a communion in which the ministries exercised are recognized by all as expressions of the ministry instituted by Christ in his church. [...] It is a committed fellowship, able to make common decisions and to act in common." The portrait of visible unity begun by the 1998 Lambeth Conference (§§229-233) is strikingly similar. Differences do exist between typically Lutheran and typically Anglican perceptions of the final ecumenical goal (e.g., Anglicans are often more opposed to the continuing existence of parallel jurisdictions than are many Lutherans). Such differences have not hindered Anglicans and Lutherans, however, from moving together toward that goal. As such progress is made, we come to a clearer perception both of the elements of that goal and of the difficulty of describing it in advance of its attainment.

180. Neither Anglicans nor Lutherans have employed a consistent vocabulary to describe or to refer to this final ecumenical goal (cf. above, Section III, B). Recent texts show a common tendency to use the phrase 'full, visible unity' (or 'full visible unity') to refer to such a goal (see Meissen §7; Reuilly §22). Waterloo explicitly distinguishes the communion it establishes from the "full visible unity of the whole Church" (§D.9) toward which the two church's pledge to work. While a more consistent ecumenical terminology would be desirable, past attempts to devise a common vocabulary (such as that of the 1952 Lund Faith and Order Conference) have not become widely accepted. Perhaps our understanding of such a final goal is necessarily too imprecise and too open to revision as we progress toward it to allow the development of a clear and agreed terminology.
181. Lutherans and Anglicans in official dialogue during the past three decades have attempted to keep the nature of the unity we seek clearly in mind. Specific dialogues as well the progress of other conversations in the larger ecumenical context have, however, given Anglicans and Lutherans occasional cause to restate the fundamental shape of and motivation for ecclesial unity.
182. Thus, in concert with others in the ecumenical movement, we have maintained constant reference to the classical locus of ecumenical motivation in John 17.20-22. At the same time, due to the very progress of dialogue, the nature of the unity we seek has come under scrutiny and re-evaluation. The goal of unity, for instance, is presently seen, not so much as an agenda to be achieved, but as a divine reality to be received, appropriated, and exhibited by the churches. This may be taken to be an exegesis of Jesus' prayer

I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as you Father, are in me, and I in you, that they also may be in us...

In this case, ecclesial unity is taken to be a deep and continuing sacramental expression of life together in the Triune God. Such ecumenism is much more, then, than simply meeting minimum standards for mutuality, removal of ecclesiastical obstacles, or the overcoming of previous difficulties between or among traditions.

183. In the reflected light of such a life together, reconciled churches may indeed be able better to engage the mission of the Gospel with confidence that the hope of this fundamental ecumenical imperative can be sustained, namely, that the mission may be credible in the world to the extent that such unity is received, appropriated, and exhibited in the Church. There is, in other words, no lessening of the purpose of unity "so that the world may believe that you have sent me," but it is the reality of the divine life ecumenically lived out that informs mission.
184. The conclusion of this passage confirms the point: "The glory that you have given me I have given to them, that they may be one even as we are one." Yet there is also here an eschatological dimension which energises the life and mission of the churches and beckons them beyond particular realisations of communion with one another. And precisely here is the present challenge for the future: (a) how can the ultimate goal of unity be described in such a way that present bilateral achievements between Lutherans and Anglicans forward rather than hinder future prospects; and (b) what wider connections or multilateral networks of mutuality might provide ways forward?

## IX. Summary and Recommendations

185. As ALIWG reaches the end of its short-term mandate, it offers to its parent bodies the present report and recommendations. We believe that the task of monitoring Anglican-Lutheran relations, carried out by the Anglican-Lutheran International Commission (ALIC) during 1986-1996 and by ALIWG during 2000-2002, needs to continue. In the light of its experience the Working Group has come to the view that a new, more long-range joint commission needs to be set up. A recommendation to this effect is presented below (point 5, cf. section VI B).
186. The following brief summary is presented of the work carried out by the Anglican-Lutheran International Working Group, arranged according to the points in its terms of reference. Added at each point are the relevant recommendations made by the Working Group.

### ***1. Developments and progress in the regions***

187. The Working Group was asked to monitor developments and progress in Anglican-Lutheran relations in the various regions of the world and, where appropriate, encourage steps toward the goal of visible unity.
188. The Working Group has considered available information on Anglican-Lutheran relations in Africa, Australia, Brazil, Canada, Europe, India, Japan, the Middle East, and the USA. Requests were made for information from other places as well, but this did not result in a broader picture. The report provides assessments of the various developments and relations considered, taking into account the four practical steps suggested by the Niagara Report for realising full communion: Mutual recognition as churches, provisional structures of unity, possible changes of practices, and declaration of full communion.
189. Since the mid-1990s significant Anglican-Lutheran relations have developed in different parts of the world, most of them drawing on results achieved by the international Anglican-Lutheran dialogue. These relations continue to develop further in common life and mission and also toward more formal patterns of communion, sometimes under the guidance of specially established coordinating committees. However, communication among the regions regarding these developments remains uneven and uncoordinated.
190. In some parts of the world, there can be valuable ecumenical cooperation between Anglicans and Lutherans, even without substantial initiatives to establish formal church relations. Through its report, the Working Group draws attention to the ecumenical significance of formal agreements of communion relations with a view to the goal of visible unity.

### **Recommendation 1**

191. **We recommend that those responsible for Anglican-Lutheran contact groups or continuation bodies should be requested to keep the appropriate offices of the Anglican Communion and the Lutheran World Federation informed of their meetings and activities and to send them copies of documents which may be of interest to other regions. The Working Group also recommends that the appropriate bodies of the Anglican Communion and the Lutheran World Federation encourage Anglican-Lutheran church relations in areas where such relations have not yet been substantially developed.**

## **2. Consistency and coherence of the regional agreements**

192. The Working Group was asked to review the characteristics and theological rationales of current regional and national dialogues and agreements, particularly with reference to the concept of unity and to the understanding of apostolicity and episcopal ministry. This review would include an evaluation of their consistency and coherence with each other and with Anglican-Lutheran international agreed statements and would take note of issues of wider ecumenical compatibility.
193. The report provides an evaluation of the consistency and coherence of the different agreements reached on the basis of their foundational documents. Special focus is given to the descriptions in these documents of the goal of unity and the understanding and practices related to apostolicity and the episcopal ministry. The differing patterns of exercising *episcopate* among the Lutheran churches have meant that in some areas mutual recognition of ordained ministries is easier than in others. The observation is made that Anglicans and Lutherans approach unity on a regional and national basis, and that the contexts of their conversations influence the style, content and outcome of the agreements. Certain agreements are found to represent relations of church communion, whereas others represent various significant degrees of fellowship on the way toward communion. The report also discusses the presence within the various Anglican-Lutheran church relations of legitimate forms of diversity, of bearable anomalies and of issues that could possibly have a church-dividing effect.
194. The report provides an evaluation of the consistency and coherence among the various formal agreements involving Anglicans and Lutherans according to two aspects. The question is raised whether the various agreements are consistent in their use of foundational documents and concepts of unity, as well as other aspects (specified in the report, section II B). Such a consistency is found to be present, taking into account the different stages the agreements represent. ALIWG considers this task as having been completed. The report also considers the ecclesiological issues raised by the existing complex web of bilateral ecumenical relationships involving churches of various Christian world communions.

### **Recommendation 2:**

195. **The Working Group recommends that the appropriate bodies of the Anglican Communion and the Lutheran World Federation, at the level of the two communions, receive this report's evaluation of the compatibility of the documents examined and welcome the achievements of the Anglican-Lutheran regional agreements.**

### 3. Implications for global Anglican-Lutheran relations

196. The Working Group was asked to explore the implications of regional developments for deepening and extending the global relationships between the Anglican and Lutheran Communion.
197. Two main perspectives, developed separately in the report, are important for understanding the implications of national and regional Anglican-Lutheran developments for the global relationship between the two world communions.
198. First, the report describes how the two world bodies understand themselves as Christian world communions. Although the historical and ecclesial differences between the two traditions are not insignificant, the international Anglican-Lutheran dialogue has shown that the two communions have important similarities in their doctrine as well as in their confessional and ecumenical self-understandings. An important common characteristic is that both communions see themselves as belonging to, and part of, the one, holy, catholic and apostolic church. National and regional communion agreements are entered into with a clear understanding of this wider, common ecclesial frame of reference.
199. Second, the report discusses in some detail whether bilateral agreements that have been reached between Anglican and Lutheran churches can be considered to apply to other churches in the same communions or to churches of other communions with which the relevant Anglican and Lutheran churches are also, or could be, in church fellowship. The report terms this issue 'transitivity'. In popular speech, it concerns "whether your friends are my friends also." The report maintains that bilateral ecumenical agreements that have been reached formally at national or regional level do not automatically extend to other church relations in which the parties find themselves, either within or beyond their own communion. In this perspective, the agreements reached do not *per se* have formal ecumenical implications more broadly, either within or between the Anglican and Lutheran communions globally. The Working group did, however, note certain ambiguities arising from communion with the See of Canterbury (see §163 above).
200. The ecumenical relations entered into by individual provinces / member churches are connected to, and influence, the character and self-understanding of the respective world communions. Important aspects of these agreements relate to the ways of overcoming our traditional difficulties with mutual recognition of episcopal ministries. Such formal agreements make a valuable contribution to the search for the full visible unity of the church. The ecumenical fruits that these agreements represent need to be recognised and appreciated at global

level with regard to the self-understanding and the mutual relationship of the two communions, as well as the broader ecumenical movement.

**Recommendation 3:**

201. **The Working Group recommends that the appropriate bodies of the Anglican Communion and the Lutheran World Federation welcome the Anglican-Lutheran agreements which have resulted in relations of communion in various regions; and take them into account in the development of their self-understanding as Christian world communions which are moving towards the full visible unity of the church.**

***4. Interchangeability of ordained ministers***

202. Regional agreements do not automatically extend to other Anglican and Lutheran provinces/churches. Nevertheless, the Working Group sees here an ecumenical possibility. In regions where agreements have been signed that include the mutual interchangeability of ordained ministers, the provinces/churches could take actions to extend that interchangeability to ordained ministers from other regions where similar agreements have been signed.

**Recommendation 4:**

203. **The Working Group recommends that the Anglican Communion and the Lutheran World Federation encourage Anglican and Lutheran provinces/churches which have signed agreements that include the mutual interchangeability of ordained ministers to take action at the synodical level to extend that interchangeability to ordained ministers from other regions which have also signed agreements, applying the terms of the relevant agreements appropriately, subject to the canonical provisions of their own churches.**

***5. Hospitality toward individuals***

204. Even though regional agreements do not automatically extend to other Anglican and Lutheran provinces/churches, the Working Group sees that there could be a basis, in the light of the regional agreements that have been achieved, and that the Working Group has found to be compatible, for such provinces/churches that have not yet entered into a formal agreement, nevertheless to extend sacramental and pastoral hospitality to individual members and ordained ministers from other Anglican/Lutheran churches. The global movement of laity and clergy among our churches

makes this a growing need. Such hospitality might also include invitations to visiting clergy to exercise ministerial functions subject to local permission.

**Recommendation 5:**

205. **In the light of the regional agreements that have been achieved, which the Working Group has found to be compatible, the Working Group recommends that provinces/churches that have not yet entered into a formal agreement, should consider extending sacramental and pastoral hospitality to individual lay members and ordained ministers from other Anglican/Lutheran churches. Such hospitality might also include invitations to visiting clergy to exercise ministerial functions subject to local permission. The Working Groups recommends the appropriate bodies of the Anglican Communion and the Lutheran World Federation to consider this possibility.**

**6. Further contact and cooperation**

206. The Working Group was asked to propose forms of closer contact and *cooperation* between the international instruments of both communions, in specific projects and programmes and in addressing practical issues.
207. The Working Group has discussed various possible instruments of contact and *cooperation* between the communions at the international level. It welcomes first of all the fact that the practice of holding annual Joint Staff Meetings, which the Working Group considered at its first meeting, has already been put into effect at the level of the Secretary General (Anglican Communion) and the General Secretary (The Lutheran World Federation) and relevant staff persons from both sides. In addition, the Working Group sees possibilities for contact and *cooperation* in certain specific areas described in the recommendation below:

**Recommendation 6:**

208. The Working Group recommends that contact and cooperation between the Anglican Communion and the Lutheran World Federation at the worldwide level be furthered by the following instruments:
209. ***Programmatic cooperation.* Relevant offices and agencies of the two communions should develop ways of sharing tasks and resources in such areas as: worship and liturgy, Christian education, gender issues, human rights and international affairs, and diaconal services.**

210. *Theological education and research.* Increased ecumenical awareness, knowledge and understanding can be fostered among students by encouraging church-related centers of learning and research to prioritise ecumenical *cooperation* whenever possible in different disciplines. Helpful initiatives might include offering credit for ecumenical training, ecumenical exchanges of faculty and students, and networking among Anglican and Lutheran seminaries in the area of theological and ecumenical research.
211. *Consultations.* In the past, occasional consultations on specific issues have proved fruitful, e.g. the Niagara consultation in 1987 on '*Episcopate in relation to the Mission of the Church*', the Harare consultation in 1992 on African issues and the West Wickham consultation in 1995 on the renewed diaconate. We recommend that from time to time further consultations should be held on central issues of common concern, preferably in different parts of the world.
212. *Ordination candidates and ordained ministers.* We recommend that, where Anglican-Lutheran agreements have been reached, the theological formation of ordination candidates should include study of the other tradition's identity, practices and foundational documents. Any ordained minister who intends to serve within the other tradition should receive training as to the customs and practices of that tradition.
213. *Meetings of church leaders.* Such meetings could possibly take place every three years, and should include church leaders, together with theologians, from various regions of the world, also including such regions where formal Anglican-Lutheran relations are not yet established. Such meetings could find it useful to focus on topics that have also been dealt with in consultations (cf. point c).
214. *Mutual visits and common action by church leaders.* Mutual visits of Anglican and Lutheran church leaders at global or regional levels should be encouraged. Joint visits by such leaders to public authorities and other churches should also be encouraged.

## 7. Future

215. The Working Group was asked to advise whether an Anglican-Lutheran International Commission should be appointed and to recommend the issues that require further dialogue.

216. In view of the solid theological progress already made, the Working Group believes that, whilst a commission for theological dialogue is not required at the present time, a more permanent body is needed to maintain the focus and momentum of global Anglican-Lutheran relations.

**Recommendation 7:**

217. The Working Group recommends that a new Anglican-Lutheran International Commission (ALIC) should be set up. It should be appointed for four years at a time by the appropriate bodies of the Anglican Communion and the Lutheran World Federation. The commission should consist of church leaders and theologians. Persons who have not had a long history with Anglican-Lutheran relations should be included along with persons experienced in this area. Its composition should enable proper communication between the Anglican-Lutheran contact groups or continuation bodies related to the agreements achieved in different regions, with a view to broad information sharing and possible *coordination* of initiatives. The mandate of the commission should include:
- a) Monitoring and stimulating the continued development of Anglican-Lutheran relations around the world;
  - b) Consideration of ways to promote the role and contribution of the Christian world communions in the wider ecumenical movement, and
  - c) Facilitating the implementation of those recommendations by this Working Group that the appropriate bodies of the Anglican Communion and the Lutheran World Federation approve.

## Appendix I

### Members of the Anglican-Lutheran International Working Group

#### **Lutheran Members**

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#### **Anglican Members**

The Rt Rev. Dr David Tustin (Co-Chair)  
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## Appendix II

### Structures of the Communion and their instruments for consultation and decision-making

#### A. The LWF as a Communion

218. Before the Second World War Lutheran churches held gatherings of a consultative nature in the Lutheran World Convention. The need for a stronger LWF emerged in the aftermath of the war, in order to provide coordinated church relief for refugees in Europe and promote reconciliation among the Lutheran churches.
219. The ecclesial profile of the LWF as a global organisation has undergone a significant development since its establishment in 1947. The decisions taken by the Seventh Assembly in Budapest (1984) stand out as particularly significant in this regard. After a broad consultative process over several years, a decision was made that membership in the LWF involved being in pulpit and altar fellowship with all the other member churches. At the same time it was made clear that the Lutheran communion of churches does not see itself independently of, but as an expression of the wider fellowship of the universal Christian church.
220. In its statement on the self-understanding and task of the LWF the Seventh Assembly stated:
- This Lutheran communion of churches finds its visible expression in pulpit and altar fellowship, in common witness and service, in the joint fulfilment of the missionary task and in openness to ecumenical cooperation, dialogue, and community. The Lutheran churches of the world consider their communion as an expression of the one, holy, catholic, and apostolic church. Thus, they are committed to work for the manifestation of the unity of the church given in Jesus Christ.
- The LWF is an expression and instrument of this communion. It assists it to become more and more a conciliar, mutually committed communion by furthering consultation and exchange among its member churches and other churches of the Lutheran tradition as well as by furthering mutual participation in each other's joys, sufferings, and struggles. (*LWF Report 19/29*, §176).
221. As a consequence of the decisions of the Seventh Assembly, the Eighth Assembly in Curitiba (1990) adopted a change in the LWF constitution describing the Federation as a communion of churches. Since Budapest and Curitiba, ecumenical theology has intensified its focus on the understanding of the church as *communion* or *koinonia*. In many ways, the developments and actions

taken by the LWF in 1984 and 1990 point ahead to some of the current developments of the ecumenical movement.

222. The governing bodies of the LWF are the Assembly, meeting as a rule every six years, and the Council, meeting once a year. These two bodies have the authority to make decisions that are binding for the communion that is the LWF.
223. In addition to decisions of structural and programmatic nature, the governing bodies have also taken some decisions pertaining to church discipline and doctrine.
224. In 1977 the Sixth Assembly in Dar-es-Salaam decided that the practice of racial discrimination in the Church brought into question the *status confessionis* of the churches involved. On that basis, the Eight Assembly suspended the membership of two member churches in South Africa. This membership has since be restored, after changes introduced.
225. In 1999 the LWF and the Roman Catholic Church signed jointly the Joint Declaration on the Doctrine of Justification, expressing that there is a consensus in basic truths regarding justification and that the 16<sup>th</sup> century mutual condemnations concerning justification do not apply to the teaching by the two partners as expressed in the Joint Declaration.
226. The member churches of the LWF remain autonomous. Decisions by the LWF Council or Assembly apply to the common life of the world communion as such. Decisions that have impact on the common life of the communion can only be reached if there is a firm basis for the decisions among the member churches. The churches which did not vote in favour of the Joint Declaration on the Doctrine of Justification, or who voted against it, remain members of a communion that nevertheless has only one official position on the issue, expressed in the Council decisions of 1998 and 1999.
227. The LWF regards the development of its communion as a contribution to the one ecumenical movement. The building of fellowship among individual churches living in various regions of the world is a complex process. The Christian world communions can contribute to this among its own member churches in ways that differ from, or lie beyond, the possibilities of other ecumenical instruments. This is an important factor to consider, in the context of the World Council of Churches as well as by the various Christian world communions, as the communions move closer to each other in bilateral and multilateral relations.

## **B. Instruments of the Anglican Communion—their development and authority**

228. The 1930 Lambeth Conference in resolution 49 agreed a helpful description of the nature of the Anglican Communion:

The Anglican Communion is a fellowship, within the one Holy Catholic and Apostolic Church, of those duly constituted dioceses, provinces or regional Churches in communion with the See of Canterbury, which have the following characteristics in common:

- a) they uphold and propagate the Catholic and Apostolic faith and order as they are generally set forth in the Book of Common Prayer as authorised in their several Churches;
- b) they are particular or national Churches, and, as such, promote within each of their territories a national expression of Christian faith, life and worship;
- c) they are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the bishops in conference.

229. Today, there are over 70 million Anglicans in 38 provinces and eight extra-provincial churches world-wide. As Anglicanism spread beyond the shores of Great Britain and Ireland, as a result of British colonisation, provinces were formed, each with its own episcopal and synodical structures for maintaining the life of the Church. Today, the various independent Anglican Churches are governed by synods which recognise bishops' authority in some form as crucial and distinct, but which include, not only presbyteral representation, but also lay representation. Each province too has developed some form of primate office in the role of archbishop or presiding bishop.

230. In the development of the Anglican Communion to this time, there is no legislative authority above the provincial level. Nevertheless, while each province maintains the legal and juridical right to govern its way of life, in practice, there has been an implicit understanding of belonging together and being interdependent within a world-wide Communion. Today Anglicans recognise four 'world-wide instruments of communion' or structures of unity in the Communion: The Lambeth Conference, the Primates Meeting, the Anglican Consultative Council and the Archbishop of Canterbury. The first three of these instruments are meetings or councils, and are all recent in origin, rela-

tively speaking. The office of Archbishop of Canterbury is the only instrument with a history longer than 150 years.

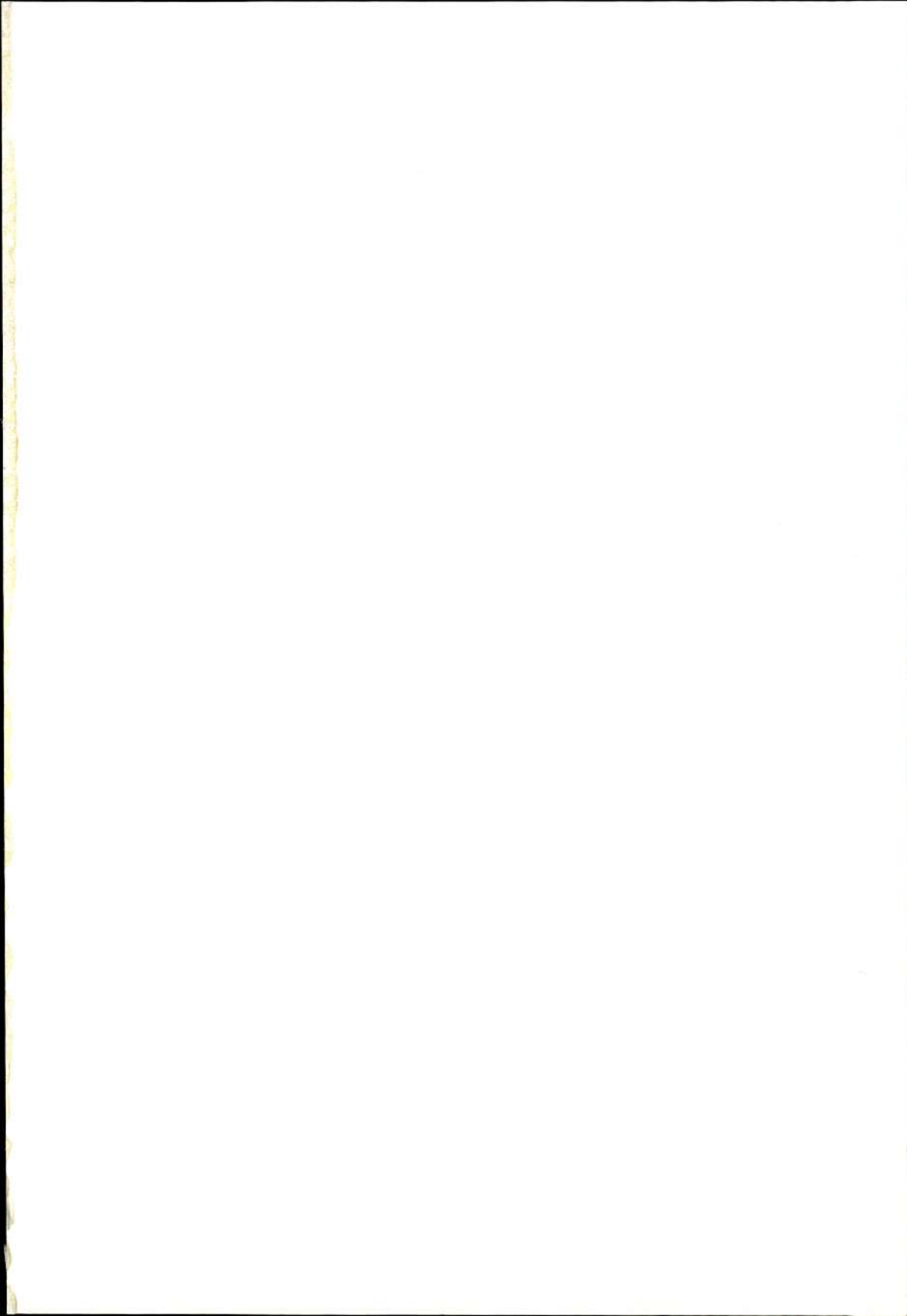
231. The first Lambeth Conference took place, at Lambeth Palace, the London seat of the Archbishop of Canterbury, in 1867 and was called to address an issue which threatened to divide the Communion. It is unlikely that the 76 bishops who gathered at that time understood that such gatherings of bishops would become a regular feature of Anglican life. Today, the Lambeth Conference is a gathering of all the diocesan bishops of the Communion, and takes place every 10 years. The most recent Conferences included suffragan and assistant bishops as well, either a representative number, or all who are active, as was the case in 1998 when close to 800 bishops in total gathered at the University of Kent in Canterbury. The Lambeth Conference, although not a legislative body, does pass resolutions which provide an interesting and representative snapshot of the mind of the Communion on the issues of the day, every decade or so. It seeks to be a way to strengthen the unity of the Communion, but through the experience of the entire college of bishops taking counsel together, in the context of prayer and discussion, for the good of the whole Church. At times, provinces have taken resolutions passed at Lambeth Conferences to their own synods for a binding resolution, but this is not an automatic process.
232. The Anglican Consultative Council (ACC) came into being out of a resolution of the 1968 Lambeth Conference. It was set up to share information, advise on inter-Anglican relations (division and formation of provinces), agree policies in world mission, and to foster collaboration and maintain dialogues and relations with other Christian Churches. It is the only body in global Anglicanism that has a constitution and legal standing. It meets every three years in different parts of the Communion and has a standing committee which meets annually. Every province is assigned from one to three members depending on its population. As the Council is made up of bishops, other clergy and laity, some might say that the ACC is the 'synodical' instrument of global Anglicanism, inasmuch as the whole people of God are represented. Again, as with the Lambeth Conference, the decisions of ACC are not binding on provinces unless action is taken at the provincial level to make them so.
233. The first Primates' Meeting was held in 1979 following a proposal by the Lambeth Conference the year before. The meetings are supposed to be for 'mutual counsel and pastoral care' (see 'The Virginia Report' in *The Official Report of the Lambeth Conference 1998*, p. 61). It has met about every 2 years, although in recent years the tendency is towards annual meetings, at the specific request of the Archbishop of Canterbury. In practice, the Primates' Meeting, as a

meeting of **bishops** does provide for a way for the global episcopate of the Anglican Communion to be consulted, in a limited, but somewhat representative way, between Lambeth Conferences. It is thus a useful instrument for individual Primates to test out regional concerns within the wider Church. The Primates' Meeting does not pass resolutions, but seeks to communicate pastoral messages to the Churches by letter or statement.

234. These three instruments of the Communion are presided over by the Archbishop of Canterbury, either in an honorary capacity (in the case of the ACC which elects its own chairman), or in an active convening and presiding role, in the case of the Lambeth Conference and the Primates' Meetings. The Archbishop of Canterbury is the link which interweaves all the other instruments, besides the Anglican Communion Secretariat which staffs them. Thus the primacy of honour which the Archbishop of Canterbury holds within the college of Anglican bishops is enhanced by his visible role in gathering and presiding over the other instruments. To be an Anglican it is necessary to be in Communion with him, although Churches in Communion with the See of Canterbury are not necessarily Anglican.
235. The instruments of Anglican unity are still developing. Reports and resolutions pose some sharp questions about the inter-relatedness of the current instruments and their authority. At various levels in the Communion study is ongoing about how the structures of communion at a world level can become more effective tools to strengthen the Communion and guard its unity.

## Appendix III Acronyms

AAALC	All Africa Anglican Lutheran Commission
ACC	Anglican Consultative Council
AELC	Association of Evangelical Lutheran Churches
ALC	American Lutheran Church
ALIC	Anglican Lutheran International Commission
ALICC	Anglican-Lutheran International Continuation Committee
ALIWG	Anglican Lutheran International Working Group
BEM	Baptism, Eucharist and Ministry (WCC Faith and Order Commission 1982)
CCM	Called to Common Mission
CLAD	Canadian Lutheran Anglican Dialogue
CONIC	<i>Conselho Nacional das Igrejas Cristãs</i> (National Council of Christian Churches)
CWC	Christian World Communions
ECUSA	Episcopal Church of the United States of America
ELCA	Evangelical Lutheran Church in America
ELCIC	Evangelical Lutheran Church in Canada
EKD	Evangelische Kirche in Deutschland
FGR	Federal German Republic
GDR	German Democratic Republic
IASCER	Inter Anglican Standing Commission on Ecumenical Relations
LCA	Lutheran Church in America
LCMS	Lutheran Church—Missouri Synod
LED	Lutheran Episcopal Dialogue (in the USA)
LWF	Lutheran World Federation
PCS	Porvoo Common Statement



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